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"LIBERTY, HOLINESS, LOVE."

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RELIGIOUS MISCELLANY.

FOR THE REGISTER AND OBSERVER.

CULTIVATION OF THE SENSE OF DUTY.

While endeavoring to do something in an humble way to aid the moral and spiritual improvement of the young, it seems desirable that we should look with an observant eye upon the active generation about us, and discover if we can, what principles are most wanting in others and ourselves, in what particulars we desire that our pupils should be better than those who have gone before them, better than their teachers.

In reviewing that portion of society with which I am acquainted, I should say that the one prevailing deficiency which more than any other prevents the growth of virtue and renders it partial and ineffective, is, the absence of the sense of duty. We do right for a hundred other reasons, oftener than from that which should be always decisive and supreme, because it is right. I see amiable and well-meaning persons, who do much that is good and useful, but who do it in accordance with certain dispositions and faculties peculiar to their own characters, rather than from obedience to the law of duty; and who shrink from more arduous tasks, from all real effort and self-sacrifice. I see persons who are most kind to the good and agreeable, most charitable to the unfortunate who interest them, most industrious in doing such things as their tastes lead them to do; but who have never apprehended the idea of the responsibility of life and power, who have never received the doctrine of doing good to all. To be patient towards the evil, and kind to the unthankful, to 'comfort the feeble-minded,' and notice the neglected and bear with the disagreeable, have never entered into their minds; the wearisome business, and unrewarded sacrifices of common life, are not for them. Now this is the fault of education, the want of being taught, while conscience retained some of its early freshness, what duty is, and why we must obey it. My friends, let us do something in the narrow circle in which we tread, to lay a broader and deeper foundation for Christian virtue.

The idea of duty is founded on one relation to God, and on that principle of right, which he has implanted in our breasts. Duty is that course of conduct which we ought to pursue, because the All-wise Being who has made us all that we are, and given us all that we have, has created us for a specific end, and has given us powers to accomplish it; because we are not our own, but the property and instruments of God to do his will and effect his purposes. It is not derived from human laws, nor from the will of our parents, or the opinion of our teachers; it exists above and before all of them, an eternal obligation to seek the right path, and follow whither it leads.

'Powers depart, possessions vanish, and opinions change,
But by the storms of circumstance unshaken,
And subject neither to eclipse nor wane,
Duty exists.'

Whether we walk in it, or wander away from it, there is a marked path in which we ought to tread; whether we accomplish it or leave it all unfinished, there is a definite work given to each of us to do.

I consider it desirable above all things in education to impress upon the child's mind this idea of duty, of responsibility to God, as a law, obedience to which forms a constituent part of happiness, that without well-doing, doing something which is right and useful, good for our own souls, or for the welfare of others, there can be, or ought to be, no peace of mind, no contentment to a moral being; to impress it upon him as an original condition of spiritual life, the condition in which, and for which he was created; and from which he can no more escape than from the atmosphere that surrounds him. The great secret of moral culture lies in successfully unfolding this idea, so that obedience to the law of duty shall not seem an exaction and a painful toil, but a privilege, and a labor of love; a condition of happiness, and an evidence of a high rank in the scale of being; and so to fix the idea and suggest the motive to obedience as to make it active from youth. A secret it still is, except to some happy individuals who seem to have discovered the right method of influencing others by a felicity of nature, and almost without being conscious of possessing the rare talent, or of any system or rules according to which it is exercised. We are but making an experiment upon it, and shall be most happy if we are permitted to advance a single step; surely it is worth the trial.

If I am not mistaken there is a very prevalent error in domestic education in this respect, and alas—how little is it that we can do in one brief hour to counteract the influence of false indulgences and inferior motives that are constantly acting during the week; acting with the sanction and through the agency of the parent. The prevalent theory of education is an admirable one, to work by love,—and there is throughout society an enthusiasm to make children happy which seems very beautiful and benevolent; but how seldom do we find this love a wise and intelligent affection, which considers the child as an immortal being, the highest faculties and keenest susceptibilities already alive in its soul. Are not the expressions of this affection often a mere indulgence of feeling on the part of those who exercise it, rather than a rational regard for the child's truest happiness? How is it that most parents, affectionate and anxious parents, strive to make their children happy?—through the renunciation of self-will? through the performance of duty? through justice and kindness, to others? through the cultivation and use of the best powers? I fear there are few such, I fear that the practice of most persons who are seeking to make children happy, is, to supply them with immediate gratifications, with indulgences and amusements and pleasures of the senses. Children cannot be made transcendental I know, they must have amusements, they must have pleasures of the senses in order to be happy; but these are not all they must have, at any period after the first dawn of reason, and the first perception of moral distinctions in their minds. Still how often is it that we find children so educated as to have no idea of happiness which is not associated with such things, and no idea of love which is not expressed in procuring for them new gratifications. I believe that in a large proportion of children educated in prosperous circumstances, with every intellectual advantage, selfishness is not only indulged, but directly cultivated by the injudicious management, the unenlightened and unwise affection of those most interested in their welfare. Under such circumstances we inculcate the principle of duty at great disadvantage; yet even among this class there will be reflecting and happily constituted minds who will perceive the rationality of it, who will retain the idea, and in after years follow it out and act upon it for themselves.

The children of the industrious laboring class are from necessity early compelled to make exertions and perform services for others; habit accustoms them to the fulfillment of duties, without knowing that they are duties, or why they ought to be done. How would a life of labor be blessed and dignified, could this principle be effectually inculcated and received. Children in every condition should be early taught that they have duties, duties appropriate to their age and powers, something, however trifling, to lead them to the idea of responsibility.

Perhaps I ought to apologize for offering these very commonplace remarks upon a subject which all of us must have thought upon, and where there can be no difference of opinion, but for the fact, that I know this principle to be so often imperfectly apprehended, or lost out of sight by persons who have a general intention of following that which is good.

We cannot too frequently bring it up before our own minds as an immutable law, a rule and measure by which our own conduct is to be judged, something which always is, whether we recognise it, or whether we blind ourselves to it. Let us make it a direct object in our teaching to explain and illustrate it as such to children. K.

THE NEW CHURCH.

The following general views of the *New Jerusalem* are taken from the New Jerusalem Magazine—being the introductory part of an article translated for the Magazine from the French of Edward Richer.

OF THE NEW JERUSALEM.

The Christian of the New Jerusalem sees, that the Lord has established upon the earth that New Jerusalem announced thus in the Apocalypse: 'And I John saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband.' chap. xxi. 2. This New Jerusalem is not a city descended from heaven, but a New Church, or in other words, a society of men replacing a degenerated society. It is a city, in the true sense of that word. It is the new era, which our philosophers perceive but obscurely, because they are not yet conscious of its operation upon them.

All the events announced in Scripture have their accomplishment in time. The event of which we speak, prefigured like the rest, must therefore be, like them, accomplished in time. If it were not so realized, the holy Scripture would be without fulfilment. To expect the event in the terms of the prediction, literally understood, would do violence to reason. Not to expect this event would be to believe that God made to us a promise which he will not keep. To expect it, in the terms of the literal expression, would be to have a superstitious idea of God, of ourselves, and of the world. The kingdom of God, said Jesus Christ, comes not with observation. This event, considered as a new religious era, has all the observation proper to a circumstance of this kind: it can have no other. Some Christian interpreters, unable to believe in the last judgment according to the letter of the text, say that this new city signifies the heavenly home that awaits us hereafter. But the kingdom of Jesus Christ expected by the patriarchs, this kingdom which was to be established upon the earth and to produce there a new order of society, is signified by them under the name of city, as may appear from the following passage from the eleventh chapter of the Epistle of St Paul to the Hebrews. Speaking of Abraham, he says. 'He looked for a city which hath foundations, whose maker and builder is God.' If Christianity is in this sense a city, a new religious doctrine announced as its completion should be also called a city.

From the fact that the New Jerusalem is now upon the earth, it follows that the last judgment is accomplished.

The end of the visible world, which some Christians regard as necessarily preceding this event, signifies, even in the literal sense of Scripture, 'the consummation of the age.' The Latin versions translate the phrase always by 'consummatio seculi' (consummation of the age;) and not 'finis mundi' (the end of the world.) Reason teaches us that the world, under whatever point of view we consider it, cannot come to an end; because animated by God, it has in it a principle of eternal life. The words of the Lord prove evidently that the earth will not be destroyed at the day of the last judgment, that men will continue to live as in past times, and that the earth will continue to exist, and with it, those of its inhabitants who may then be living; and that finally every thing will be changed in the spiritual world, whilst all things will remain much as they were, in the natural world. 'I say to you, in that night there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together, one shall be taken, the other shall be left. Two men shall be in the field; one shall be taken, and the other left.' (Luke xvii. 34.) These expressions describe the different spiritual states of men at the accomplishment of the judgment.

Good sense teaches us that a new epoch may succeed a preceding era, as the effect of a divine judgment; which is nothing else than the reduction of every thing into order, and to its own place. The coming of our Lord was thus indicated under the name of a judgment. 'I am come into this world for judgment.' (John ix. 39.)

A circumstance of much import demonstrates the reality of the judgment exercised in our days. Jesus Christ said that this judgment should take place when there was no longer faith on the earth. In point of fact, what epoch can exhibit less evidence of the existence of faith, than that to which we refer the event of which we speak. Was it not in the middle of the last century, that the tempest of false philosophy arose, which threatened to suffocate, or rather indicated the extinction of, all faith? By the side of the evil was the remedy; and that this should be so, is one of the laws of the mercy of Providence.

The presence of the Lord who would exercise judgment, is, in the view of the disciple of the New Jerusalem, the presence of the spirit of truth in the hearts of the regenerate. The great change, political and moral, the religious spirit, the new condition of spiritual and civil liberty, which have succeeded among the nations, to incredulity, to indifference, and to bondage of conscience, are so many proofs that a new spirit has begun to remodify society. To attribute this to the presence of God seems to conform to the requirements of the most rigorous reason.

In explaining thus the last judgment and the establishment of the New Jerusalem, we follow the example of religious men of all ages, who have always recognized the necessity of a spiritual sense, to the right understanding of the Scriptures. It would be surprising if the Apocalypse, that one among the sacred books which most requires the acknowledgment of a spiritual sense to place it within the reach of reason,—it would be indeed strange if this were precisely the book which it could not be permitted so to interpret. Now, of all the interpretations of this book, that which the disciples of the New Jerusalem adopt, seems the most probable and the most natural.

They find it impossible to admit the resurrection of the flesh and the bones, to believe that all men will be judged in the valley of Jehosophat, to expect the destruction of the universe, to suppose that a material city of which the length, the breadth and the height are equal, will descend from God across our atmosphere. The doctrine which explains these symbols, becomes for them the hieroglyphic key which opens to their comprehension mysteries that are otherwise inconceivable to human reason. The doctrine which renders probable to them the consummation to which all things tend, is that which they regard as the depository and exponent of the divine precepts; and that doctrine which sets the captive reason free, has surely more than any other, the right to prescribe laws for it.

In a word, all Christians acknowledge that the biblical prophecies lead us to the expectation of a more glorious condition of the church on earth. This condiiton must undoubtedly arise from greater clearness of doctrine, and greater purity of life. The commentators on the sacred writings agree in seeing this future condition prefigured in the description which St John gives in the Apocalypse of the city which he calls the heavenly Jerusalem; and which, to use his own language, will be the tabernacle of God with men. Nothing can be less offensive than this explanation. Such also is the sense of this prophecy adopted by us; a prophecy which thus conforms to the strictest reasoning, and is proved by numerous passages of Scripture. If it is thus we may understand these passages, the new Jerusalem, this new form which society must assume, may take place at any time. And has not the present epoch, as we have already intimated, every right to claim this event as appropriate to it? Is not the human race sufficiently matured to receive such a communication? The extraordinary signs which should accompany this event, do they not now present themselves to our observation? Is not a judgment of heaven clearly enough seen in that liberation of conscience which is making itself manifest in both hemispheres? If, with the Bible in our hands, we regard Providence—which always respects our moral liberty,—as active in the great catastrophes of our age,—shall we not so interpret its acts as to favor the supposition of the second coming?

If the New Jerusalem is to appear under the form of a new church, no age can claim to posses the moral characters which should distinguish such an epoch, more justly than our own. It was the error of the Jews to materialize the predictions relative to the Messiah, and thus to misunderstand his kingdom: let this example warn us that the Scripture, faithful to that spiritual sense which the Jews could not see, will present to us the second coming of the Lord, with moral characteristics very different from those which we should, in the ignorance of our fallen state, infer from the letter. The first event had for its end the restoration of the human race; why then should the second coming have a different end? When the prophets have spoken of the coming of the Lord, they have apparently mingled with this memorable circumstance natural phenomena. Isaiah speaks of the sun and the moon, without informing us that they are the correspondents of the love which warms and of the faith which reflects its brightness. Joel, who describes the heavenly bodies as having a share in this work, is quoted by St Peter himself as positively annouucing Jesus Christ. Will not analogy lead us to believe that the images that were thus associated with the first event, would be recalled in the description of the second? Hence the obvious explanation of the sun which is obscured, of the moon which refuses her light, of the stars which fall from heaven. Why indeed should we expect a judgment differing in its nature from that which Jesus Christ himself announced, when he said, 'Now is the judgment of this world.' John xii. 32.

To expect that the consummation of the age must be the end of the visible universe, shocks that reason which is tranquilized by the idea that Scripture, being in truth a religious and moral history of man, could not signify by the end of the world any other thing than the end of a church which had gradually become degenerated. If indeed we think without reference to time, is it possible to conceive an idea of the second coming more sublime, more just, and more instructive than this?

[From the Annals of Education.]

EFFECTS OF SCOLDING CHILDREN.

The philosopher Locke, in his 'Thoughts concerning Education,' endeavors to dissuade those who have the care of children, from scolding them, especially in anger. 'It lessens, says he, the authority of the parents and the respect of children; for they distinguish easily betwixt passion and reason; and, as they cannot but have a reverence for what comes from the latter, so they quickly grow into a contempt of the former; or, if it causes a present terror, yet it soon wears off, and natural inclination will easily learn to slight such scarecrows, which make a noise, but are not animated by reason.

Few of the errors of young children are regarded by this philosopher as really vicious; and it is only when they are vicious that they are to be restrained with so much pains. Even when they really do amiss voluntarily, a mere look or nod ought to correct them. Or if words are sometimes to be used in the management of the child, they ought, says he, to be grave, kind and sober, representing the ill, or unbecomingness of the faults, rather than a hasty rating of the child for it, which makes him not sufficiently distinguish whether your dislike be not more directed to him than his fault. Passionate chiding usually carries rough and ill language with it, which has this further ill effect, that it teaches and justifies it in children; and the names that their parents or preceptors give them, they will not be ashamed or backward to bestow on others, having so good authority for the use of it.'

There is so much of truth in these sayings of Mr Locke, that I wish they could be fastened, like the words of the Jewish law, to the very door-posts of some of our houses. Not that they would do much good, where the habit of scolding forever, is already fixed; but the disease is so dangerous, and a remedy is so much needed, that almost any expedient is worth proposing.

I am not ignorant that hundreds, during the last one hundred and fifty years, have tried to evade the force of Mr L.'s reasoning, not by showing him to be in error, but simply by ridicule. Locke, they say, was not a father; and 'old bachelors' children are always well governed.' Now we find many of the truths which Mr Locke teaches, and this among the rest, so stamped on the very face of society, and so standing out in broad and plain characters, that it is impossible—borrowing the language of scripture—for him who runs, not to read.

Who has not observed that those parents who frowu and scold much, are among the most unsuccessful in the art of governing their families? I believe it would be difficult to find an exception to this rule; or, at least, to find a single family in which there is much scolding, where anything like good discipline is preserved.

Mrs F. has two sons and four daughters. Her husband is a very grave man, fond of abstraction, and seldom says anything to his children, except perhaps sometimes to command them, to go to school, or to church, or to their work. In short, while in his family, they are turned over chiefly to their mother. Now she is forever scolding. It is not that the children do wrong. At least, they do nothing out of malice; but it is that she feels wrong herself. She is always in a hurry; she seems to have got just about half an hour behind her business—her hour of rising, meals, &c.—and is fretting all her life long to gain the half hour she has lost. As she must direct her fretful speeches to some object or other; as her children are usually the only rational beings she meets—for she cannot find time to visit—and as they make some mistakes occasionally, like all other children, she vents her irritability on them.

Shall I tell you the results? This I cannot do. I can tell you the condition of the family; but I cannot tell you exactly how much of what we see in it is the effect of the mother's scolding. I think, however, a very large measure of it is so.

Matilda, the eldest, still lives with her mother. She is about thirty-two; but she appears to be forty-five. The angles of her mouth are drawn down as much as those of her mother, and her brow is wrinkled nearly as much. She seldom says a pleasant word; and when she does, it seems like an affectation of cheerfulness. She seldom has any society but that of her mother; she has no fondness for society, not even that of a book. Her mother—till she reached the marriageable period of life—discouraged both. Then, it was not so easy to change her habits at once; and they have never been changed yet. The mother frets about it terribly; but this does not render either herself or her daughter a greater favorite with either sex.

Henrietta, wearied to death with the 'perpetual din,' went into a neighboring factory. Here she had society enough, but none of her visiters pleasing her mother, she at length in an ungoverned hour—and she had few others—threw herself away, in a pet, on an idle, vicious wretch, with whom and two children, with bodies and minds half-starved, she is now completely miserable.

Mary is also 'at the factory,' led thither by her sister. She is a recluse in the midst of society; not so much, indeed, from preference as from necessity. The angles of her mouth, like those of Matilda, though she is four years younger, are much depressed, and her brow permanently contracted.

The youngest daughter, only eighteen, is with her mother and Matilda. She seems, thus far, to possess much sweetness of temper. At turns, however, she too is irritable and fretful. There is great danger—especially if she should remain in her present society—that at thirty she will be another Matilda, and exactly fitted for her society.

Elizur, the eldest son, is in Memphis, in West Tennessee. He went thither, with his uncle, at five years of age. He is now twenty two years of age, and is one of the most respectable young men in the whole village.

Edwin is twenty. With no one at home, with whom to associate and take 'sweet counsel,' he has sought society abroad: for it is more difficult to make recluses of males than of females. There is a store, though it better deserves the name of a grog-shop, only a few rods from his father's, where you may always find a company of the vicious, especially at evening. I forgot to tell you that the father, for the last ten years, has been in the habit of spending his evenings there. I do not believe he has spent a whole evening with his family around the domestic fireside twenty times during that whole period. Edwin is now a sot—a confirmed one; in some respects worse than his father.

This is only one instance, as I have already told you, of a scolding mother and her family of children. I might give you, had I time and space, many others; none, however, quite so striking.

I have been struck with the ill effects of scolding, even on domestic animals. M. W. was much in the habit of talking to and scolding his teams. The consequence was, that his oxen and horses were well known for their dulness and stupidity throughout the neighborhood. J. A. H. was perpetually frowning and scolding his oxen; yet the more he scolded, though it excited them a little at the moment, the more slow and snail-like were their general movements. I will relate another case. It was that of a young man who lived with my father. He not only scolded incessantly and used profane language, but whipped much. His oxen were consequently stupid in their movements generally, except on occasions, when they showed a temper as irritable as that of their master. On the contrary, J. W. a neighbor of my father, seldom spoke to his oxen at all, and when he did, it was in a kind voice, and not in a louder tone than that of common conversation; and never whipped them. He had also a son and a brother of the same habits, and nobody had livelier, kinder or more obedient cattle than they. I might multiply cases of this kind, but it is unnecessary.

I have said that the force of Mr Locke's reasoning is greatly lessened, in the estimation of many, by the consideration that he was not a father. Now I think, that though this circumstance was, in some respects, less favorable, yet it was more so in others. The parent has committed himself as pursuing a certain course, under the influence of certain principles, and if successful in the training of his child, will be closely wedded to that course, and those principles—if unsuccessful, he will still cling to it, and charge the failure on something else, because he is unwilling to own himself in the wrong. The course he has pursued must be right, he thinks, at all events, for he has adopted it. If the single man has more theories than he, yet is he less firmly wedded to them, and less determined that certain favorite ones must be, at all hazards, forever right. Perhaps, after all, it may be true that the opinions of no person in the world, on education, are more to be trusted than those of observing and long experienced teachers, without families of their own.

Let not the reader smile, as if I was here discussing the question of celibacy in the abstract. I have, in this instance, quite another object. What I aim at, is simply to shut the mouths of those who are perpetually telling us that the opinion of a single man—and, therefore, that of Mr Locke—is of little worth to the community. I am not not aware that Mr Locke was a teacher; but even as it is, such were his habits of observation and reflection, and so natural and just were his conclusions, that every teacher, and every parent too, who reads his 'Thoughts,' will feel that there is force and truth in what he utters. A.

FOR THE REGISTER AND OBSERVER.

EDUCATION.

A convention of the friends of Education in Plymouth County met last week, during the sitting of the Court, at Plymouth, agreeably to the invitation given by the Rev. Mr Brooks of Hingham. On calling the roll fourteen towns were found to be present by delegation. On Tuesday evening Mr B. gave an *expose* of the system of elementary education pursued in Prussia and Germany, and on Wednesday evening explained the applicability of this system to the United States. These addresses were listened to, by crowded houses, with the most devoted attention, and an interest was excited which far exceeded the most sanguine expectations. Letters from New York, and from various distinguished patrons of education nearer home were received, speaking with warmth of the good promised in this introductory movement. Two of the school committee of New Bedford were sent from that town as a delegation to invite Mr B. to go there and begin the good work in Bristol county; and several towns in Plymouth county sent delegations for the same purpose. These facts show that this movement is timely; and will, we trust, end in permanent benefits to our schools. We shall give further details when we see the records of the convention.

[From the Herald of Holiness.]

THE HUMAN NATURE OF JESUS.

Jesus of Nazareth was a perfect man; possessing and exercising all the faculties of a perfect human soul and body. He most frequently spoke of himself as the Son of Man; though he was emphatically the Son of God. He prayed to God, as his Father, and he taught others to worship the Father only, who is a spirit, and to be worshipped in spirit and in truth. Yet so lost are men to the perception of what is spiritual, and so prone to fix upon that which is material, that many of them have (at least their own minds) dethroned the Father, and have made to themselves a God of the man Jesus, and are zealously contending that he is to be worshipped as the Eternal One.

Now Jesus never professed to be God, but the Son of God; and he expressly declared that he could do nothing of himself, but that the Father who sent him, or dwelt in him, did the works. God was in him, as He never was before in any man; and this constituted him the first, or then only-begotten of the Father, full of grace and truth. In him was God most fully manifested to the world. Hence he was called the Christ; because the Christ, or Word, which was in the beginning with God and was God, was in him. He was the first fully born of the spirit (or spiritually born) of every creature. He was the beginning of a new creation.

Wherefore God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus, every knee should bow and every tongue confess that he is lord to the glory of God the Father;' i. e. all are to be brought to confess that in him was 'the Christ,' or 'God manifest in the flesh;' fulfilling what had been predicted by the prophets.

The man Jesus was for many years devoted to the service of his earthly father Joseph, as a mechanic. He was subject to temptation, as other men are; but 'God cannot be tempted of evil.' He had a will of his own, distinct from the will of God. He says he came not to do his own will, but the will of Him who sent him. His will was undoubtedly in perfect accordance with the will of God; and therefore he could with propriety say: 'I and the Father are one.' If he was literally God, it could not with any propriety have been said that 'he grew in favor with God and man'—and that, he learned obedience by the things that he suffered.' Moreover, he did not know the precise time when an important event which he had predicted was to take place; which shows that he was like any other man who is really born of God, not in any literal sense God, but the son of God. The apostle says, that in him dwelt all the fullness of the Godhead; and the same apostle prayed for his brethren, that they might be filled with all the fullness of God.

'Jesus was a man of sorrow, and acquainted with grief.' He was susceptible of joy and sorrow, like other men. His soul was at times exceeding sorrowful, and at other times he rejoiced in spirit. In view of the cruel death which awaited him, he prayed fervently that the cup of suffering might pass; nevertheless, if it was the determinate will of the Father, he was ready to drink it, as he did, to the very dregs. His words upon the cross: 'My God, my God, why hast thou forsaken me,' evidence that he was a man, and possessed of all the feelings of any human being. The spirit of God, which had until that moment sustained him, seemed for some wise purpose to be in a great measure withdrawn; but he still possessed a human soul, capable of exercising the powers of thought and volition; or else in this momentary withdrawal, in a measure, of God's spirit, he would have been but a mere animal, incapable of thinking of God, or calling upon him. In this scene of his earthly existence, the truth of those heavenly principles which he had taught by precept, were most fully exemplified, as he prayed for the forgiveness of his murderers, And the unconquerable power of his faith was seen finally triumphing over death, as he calmly said, 'Father, into Thy hand I commend my spirit.' The whole most clearly showing that he was a perfect man, a true Son of God.

The truth of what he taught having been attested by miracles, does not prove him to have been more than man; as he himself declared that he did not do the works, but God, his Father; and God can undoubtedly produce what are called miracles, by any chosen instrument, whenever in his infinite wisdom He sees it to be necessary and proper.

The visible resurrection of Jesus from the tomb seems to have been wisely designed to show men that the death of the body is nothing; except in the imagination of those who are in blindness and ignorance relative to the spiritual world—the blindness of unbelief, by which men through fear of death, (an imaginary evil) are all their life time subject to bondage. His resurrection differed from that of other men, in that it was visible to the natural eye. When the purpose for which he was thus manifested to men after his resurrection, was accomplished, he passed from their sight; and as evidence that he was not God, but the son of God, and as really a human being as any one, he said: 'I go to my Father, and to your Father, to my God, and to your God.' And he is now in the spiritual world—having entered into that within the vail—undoubtedly as distinct from God as any other created being, though in all things having the pre-eminence. He could, therefore, with propriety say: 'Before Abraham was, I I am;' or I am before Abraham. He was termed the Christ, because he was the one in whom the long predicted manifestation of God was fulfilled. He therefore spoke with such divine authority as never did man before him. He spoke in the name of God.

MUSIC OF SWITZERLAND.

[By the Foreign Correspondent of the Atlas.]

I had no sooner decended from a lofty point commanding another fine evening prospect, and made my evening hunt through the village, when the garcon announced that the singers were ready. I was somewhat startled at the abruptness of the announcement. I afterwards found that here was one of the finest musical corps in the Oberland, and that they made it a point to wait upon all travellers, and to entertain them, with or without remuneration.—I'll hear their music, by all means, said I. It is a part of Switzerland. The song is the literature of this people. It is their theatre, the expression and reflection of their character. I look upon it as an intellectual and moral type worthy of some attention. 'I am ready for the song,' said I. Six damsels entered a boat. I was desired to enter another. We were rowed beyond the

noises of the village. The shadows of the evening prevented any knowledge of the age or comeliness of my entertainers—Here, as every where else, these songs were very impressive. They were the genuine Swiss mountain songs, free and fresh as the air which bore them over the lake. And I do believe that nowhere save among the mountains, were they ever heard in their pure simple beauty. Pieces are sung in Paris, and London, and New York, in a style pretending to be the true national style. Never was there greater deception. That style has been created by some music master, and invariably smells of the theatre. The style of singing amoug the mountains and upon the lakes, is the result of an education among the Swiss themselves. It is the child of their own taste. The same song is often sung differently in different parts of the same Canton, because the taste determining it is different. But however they may differ, they are invariably pleasing.—Their harmonies are generally perfect. Seldom is your ear offended with a false note. But let a false note now and then appear, and a harmony be now and then imperfect, what care you, if you can but get therewith the song in its own natural home, in its pure mountain freshness and vigor, from hearts and voices whereunto it seems as native as their speech.

It is, however, the moral association about these melodies, that has ever kept most fresh my memory in them. They are the fine poetical inheritance of this people. The strains embodied by the young voices before me, were the strains known to their fathers. They extend back through many ages, and in their soft bonds held together many a sweet and affectionate recollection. They are interwoven into their earliest infancy. They grow up with them as necessarily as their language or their costume. They are various, and thus adapted to many occasions. They are sung in the laboring fields, at the tranquil fireside, at the festive dance, at the moments of departure for distant shores, in the hour of sadness, and at the grave of the dead. These circumstances have, for me, invested them with an interest, and significancy, that otherwise they might not have possessed.

One of the adieus, or parting songs I heard, on the subsequent days, at Griessbach. It was performed by an old man and five of his children. On inquiring, I learned that the parent had witnessed the departure of one of his sons for the other side of the Atlantic. The strain was full of pathos, and of pathos in very good taste too. I had seen upon those distant shores many of the sons and daughters of Switzerland, whom that music had sounded from their homes. I had seen them, neglecting their costumes, forgetting their characteristics, and melting themselves away into the mighty mass of the western world. I reflected on the pain of parting. I saw them leaving these vallies, and mountains, and streams—scenes unto which even I, a stranger, wandering but briefly through them, had become attached, and strongly linked, as to a friend. I saw their homes deserted—their faces saddened, turned towards an unknown land. I saw these pictures, for they were embodied in the song to which I was listening.

FUTURE LIFE.

PHYSICAL AND MORAL CHANGES IN MAN.

Extract from a work entitled 'Physical Theory of Another Life.' By the author of 'Natural History of Enthusiasm.' 'The physical and moral nature are so independent one of the other that the greatest imaginable revolution passing upon the former, shall leave the latter simply what it was.'

'At the moment of recognizing our personal consciousness after passing through the future physical transformation, what we must fix upon will unquestionably be our habitual emotions, tastes, and moral dispositions; for it is these that constitute the very core of our being; and it is these that must stand out, with so much the more characteristic distinctness, when whatever was accidental and adjunctive has fallen off from us. All merely animal sensations will have been superseded; all mechanical and technical habits will have lost their means and occasions; the intellectual furniture will, for the most part, or perhaps entirely, have given place to knowledge of a more direct and substantial kind; but the sentiments we have cherished, and the affections that have settled down upon the mind, and which constitute its character—these, now, with a bold and prominent supremacy, will make up the continuity of our consciousness, and compel us to confess ourselves the same. Much indeed that belonged to our first stage of existence, will, in the retrospect, appear shadowy and unimportant; but not so any of those events or courses of conduct that shall be found to have created or controlled our moral being.

'It is plain that if any species of being is to pass under a renovating process, the process must be of a kind analogous to the properties which are to be so transformed: thus, for instance, it can be nothing but a physical power and a series of physical transitions that must translate an animal from one condition of organization to another; and thus too, it can be nothing else but a moral process, or a working upon the affections by motives, that can effect a transition from one moral condition to another. It is indeed easy to admit the illusion that, if we were but translated to a purer sphere, and were but exempted from certain evil influences, we should at once become virtuous; but a supposition such as this will not bear to be examined; for although external causes may have had a powerful influence, at first, in producing our present moral dispositions, and so in determining our character, these dispositions, when once formed, possess a fixed continuity of their own, which is by no means destroyed merely by removing the exterior influences whence they arose; and moreover, such dispositions, or settled passions, when actually generated and consolidated, include a reproductive energy;—they are living powers; they vegetate; and cover the entire surface of the soul. The moral nature then, or the personal character, far from being open to renovation merely by the means of a physical transition from one mode of life to another, or by a passage from one system of circumstances to another, is not to be rectified, if at all, otherwise than by its coming under the operation of congruous influences; that is to say, it must be wrought upon by moral considerations, and be swayed by reasons.

'An instantaneous change, either from good to evil, or from evil to good, effected in a sovereign manner by a foreign power, and effected irrespectively of an economy of motives, would rather be the annihilation of one being, and the creation of another, than the changing of the character of the same being; for it is of the very nature of a change of character, that there be an internal process, a concurrence of the will, and an attendant yielding of the rational faculties to rational inducements, and also the giving way of one species of desires, and of one class of habits, to another. While therefore it consists perfectly with the abstract reason of things, and with what we see around us in nature, to expect that the future transition from the present mode of existence to another will be effected immediately by the divine power, it directly contradicts, not merely the reason of things abstractedly, but our actual knowledge and experience of the principles of the moral and intellectual system, to hope for any such sovereign renovation of our dispositions, as consequent upon an enlargement of our faculties, or upon a change of scene, circumstance, and society. That the Sovereign Benevolence may indeed, if it pleases, so touch the springs of our motives as to bring about effectively a change of character, is by no means to be denied; and indeed such an act of grace lies at the foundation of that economy of mercy under which we are now placed; but then this exertion of spiritual influence always flows in the channel of moral means and inducements; nor are we entitled to look for it under any other conditions than those explicitly laid down and solemnly insisted upon by the inspired writers, who strictly confine our expectations of efficacious grace to the present economy, and who, in the tones of awful warning, announce this to be the day of salvation, and this the accepted season of mercy.'

TYNDALE.

Extracts from an article in the Eclectic Review upon a work entitled 'The New Testament of our Lord and Savior Jesus Christ. Published in 1526. Being the first Translation from the Greek into English, by that eminent Scholar and Martyr William Tyndale. Reprinted verbatim: with a Memoir of his Life and Writings, by George Offor. Together with the Proceedings and Correspondence of Henry VIII. Sir T. More and Lord Cromwell. 8vo. Price 10s. London 1836.'

The unjust and ungrateful neglect with which the memory of Tyndale and his illustrious compeers has hitherto been treated by his countrymen, reflects little honor upon us either as Englishmen or as Protestants. The debt which we owe to those valiant and holy men whose labors and sufferings laid the foundation of our reformed Christianity, it is impossible to estimate. Yet, had they been the most obscure writers, or the most mischievous heretics, their writings could scarcely have been treated with greater neglect, or their names have received less honor from the members of a Church which glories in her Laud, and profanely bestows upon his royal master the appellation of martyr. Our national universities have each its splendid printing establishment, endowed with ample funds; yet, to the present day, Wickliffe's translation of the entire Bible, the noblest monument of early English literature, has never been printed; and it has been reserved for a spirited London publisher to undertake a reprint of Tyndale's New Testament, and of Coverdale's Bible, after they had been suffered to disappear and be forgotten; although, had they lost their value in other respects, they would still have been deserving of preservation as literary treasures, interesting as exhibiting the state of the English language when settling into its present form, and supplying an important link between the labors of Wickliffe and those of the latest Translators. 'It is a disgrace to both Universities, that centuries should have elapsed, without its having been deemed worth while by those who have the care and management of either press, to rescue these precious monuments of our earlier literature from oblivion. With how much propriety would a reprint of the entire works of the early Reformers have been undertaken by the Curators of the Clarendon press! In them may still be found the purest well-streams of scriptural theology. But, independently of the historical and philological interest attaching to the biblical labors of Tyndale and his colleagues, their versions are still deserving of being consulted by the student of the English Scriptures: being, if not superior as a whole to the Authorised Version, much more happily executed in numerous passages; so that it is altogether a mistake to suppose that they have been superseded by the common Bibles. For the most part, there is a very close similarity between Tyndale's version and the text as left by King James's Editors, showing that his labors were the ground-work upon which succeeding translators built; but the instances are very numerous in which the idiomatic purity and perspicuity of Tyndale's English have been sacrificed by those who came after him, in compliance with the directions of the pedant king, or in servile conformity to the Vulgate. Whenever a new Public Version of the Scriptures shall be undertaken, these neglected translations will supply an important aid in restoring the proper readings of many passages; while they present, in their general spirit, a model of that degree of freedom which is requisite in order to convey to the common people the true sense of the original.

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William Tyndale was born, as nearly as can be ascertained, in the year 1477, at Hunt's Court, Nibley, Gloucestershire.

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Bent upon the prosecution of his great object, the translation of the New Testament into the mother tongue of the lay people, Tyndale came to London in the year 1523, bearing with him a letter of recommendation to Sir Harry Guilford, Comptroller of the Royal Household, through whom he sought to obtain the patronage of Tonstall, bishop of London, whom Erasmus had praised exceedingly for his great learning. Sir Harry ostensibly complied with his request, and recommended Tyndale to wait upon the bishop; but, says Fox, 'God gave him to find little favor in his sight.' His Lordship said, that his establishment was full; he had more than he could well support; and he advised Tyndale 'to seek in London, where he could not lack a service.' 'And so,' says Tyndale himself, in his Preface to the Pentateuch, 'in London I abode almost a year, and marked the course of the world, and heard our praters, I would say our preachers, how they boasted themselves and their high authority; and beheld the pomp of our prelates, and how busy they were, as they yet are, to set peace and unity in the world; though it be not possible for them that walk in darkness to continue long in peace, for they cannot but either stumble or dash themselves at one thing or another that shall clean unquiet altogether. And I saw things whereof I defer to speak at this time; and understood at the last, not only that there was no room in my Lord of London's palace to translate the New Testament, but also that there was no place to do do it in all England, as experience now openly declares.'

During the last six months of his stay in London, Tyndale found an asylum in the house of a wealthy alderman, Humphrey Monmouth, who, after hearing him preach two or three sermons at St. Dunstan's in the West, inquired into his circumstances, and offered his assistance; of which, Tyndale, when disappointed of obtaining service in the Bishop's household, gladly availed himself. The worthy citizen was, a few years afterwards, sent to the Tower on suspicion of heresy, the principal charge against him being his having sheltered and assisted Tyndale. His memorial to the Lord Legate and the privy council, preserved in the Harleian Collection, while it bears testimony to Tyndale's exemplary conduct, shows that it was only gradually that he threw off the errors of the creed in which he had been educated. Monmouth, on his leaving England, paid him ten pounds to pray for the souls of his father and mother, and all Christian souls. After he had left England, Tyndale, moreover, defended the Real Presence in the Eucharist, against Barnes; but he very soon gave up both those errors. Monmouth, after suffering much inconvenience, obtained his release, and in 1535 served his shrievalty. He continued to favor and support the followers of the Reformed doctrine; and at his death, in 1537, appointed, by his will, Latimer, Barnes, and two other 'gospellers' to preach thirty sermons at the parish church (Allhallows); which he 'thought would do more good than so many masses said for the repose of his soul; and he forbade the ordinary superstitions of candles, and singing *dirige*, and ringing of bells at his funeral.'

Provided with this ten pounds, Tyndale sailed for Hamburgh, a voluntary exile, in order to carry on the great work for which England at that period afforded no place of security. Thence he proceeded to Saxony, to confer with Luther and his fellow Reformers, by whom he was warmly encouraged; and it was at Wittemberg, Mr. Offor states, that, with intense application and labor, assisted by his learned friend and disciple, Frith, who, with William Roy, acted as his amanuensis, Tyndale completed his translation, and printed his first edition of the New Testament, of which the present republication is a transcript. A popular error ascribes it to the Antwerp press; and Mr. Anderson represents it as having been commenced at Cologne, and finished at Worms. This was the case with the *second* edition, in quarto, with glosses, undertaken in 1526,7; but the positive evidence of Brovius establishes the fact, that the first edition, 1525, was printed at Wittemberg. Of this, only two copies have been discovered: one, wanting 48 out of 336 leaves, is in the library of St. Paul's: the other, from which the present edition is printed, is in the library of the Baptist College at Bristol, and is believed to have belonged to Queen Anna Boleyn. This rare and precious volume is in the most beautiful preservation, the cuts emblazoned, and every leaf ornamented as if intended for presentation to some royal or noble personage: the title, if it ever had one, is lost. Consequently, the title given in this edition, is copied from the edition of 1526. The size is a small 8vo.; the type, 'a neat German character, similar to that of 'Hans Luft, who, at Wyttemburg and at Marpurg, printed nearly all Tyndale's works.' The history of this copy is as follows:

'This literary gem was first discovered by John Murray, one of Lord Oxford's collectors. His Lordship generously rewarded him with an annuity of twenty pounds for his life, and gave him one year's money in advance. On the decease of Lord Oxford in 1741, while the annuity was still paying, the library was bought by Mr. Osborne, who, not knowing the rarity and value of so precious a volume, sold the treasure for fifteen shillings to the celebrated collector, Mr. Ames. On his death in 1760, it was bought by John Whyte for fourteen guineas and a half: he, after keeing it exactly sixteen years, sold it to Dr. Gifford for twenty guineas. In 1784, this volume, together with the finest collection of early English Bibles in the kingdom, was left by Dr. Gifford, then one of the librarians at the British Museum, to the Baptist College at Bristol, where it has been carefully preserved.'

CHURCH OF HOLLAND.

The following describes the principal service, which takes place in the forenoon:—

'The reader enters his desk at half past nine precisely, babited with cloak and band similar to those of the minister. He raises a psalm, in which all unite. After that, he reads with slow and solemn tone a section out of the Scripture, ordinarily one relating to the subject of the sermon. As he reads, the eyes of all are following him in the Bibles with which every one is furnished. Ten o'clock strikes. He immediately closes the book, and leads the psalm announced on the board, of which one verse only is then sung. The minister ascends the pulpit, having first offered a short, silent prayer on the lowest stair, and hangs his hat upon the pillar against which it stands. The psalm ceases. The minister then commences a short introductory prayer, usually an ascription of praise to God, or, it may be, a brief application for help and a blessing upon the preacher and the hearers. Then follow the introduction of the sermon and a prayer, ending frequently, but not always, with the Lord's Prayer. Another verse is now sung. After this the text is read, and a short benediction pronounced. Then follows the sermon itself, consisting usually of three parts; the exposition of the text, in its terms and connections with the foregoing and following context then the statement and development of the subject or proposition: last of all, the application to the hearers. * * * This never lasts less than an hour, commonly an hour and a half, frequently two hours; but the attention of the hearers is wonderfully sustained till the close. The minister often has a glass of milk, or water, beside him, with which he occasionally moistens his dry mouth. If the sermon be unusually long, a verse is sung between the heads. At its close, the sexton brings him the notices, which he then gives out. After these, he offers the concluding prayers, which usually last half an hour, including supplications for the sick and for travellers, and thanksgivings on recovery, return home, and almost every conceivable occasion. When this is over, he gives out another hymn, sits down, and draws to the green curtains which enclose the pulpit on both sides. This, however, is not always done. After the singing of the hymn, the congregation is dismissed with a blessing, sometimes the Mosaic, but usually the apostolic benediction.'

FOR THE REGISTER AND OBSERVER.

ANNIVERSARY OF THE BETHEL SUNDAY SCHOOL.

The Anniversary of the Bethel Sunday school was celebrated last Sunday evening at the Rev. Mr Taylor's church. And the occasion was one that could not fail, I think, to delight the heart, and strengthen the hopes, and kindle the zeal of every true Christian or philanthropist;—one of those beautiful mile-stones which measure the progress of christian benevolence, and which every pious man hails with joy, and parts from with fresh energy, and a warmer, better heart.

The house was crowded in every part. The exercises consisted of a Report of the school from the Superintendent, Mr R. C. Waterston, and appropriate and highly interesting addresses from Rev. Messrs Winslow, Hague, H. Ware Jr. and Taylor.

This school, according to the Report, was established in 1833 by the combined effort of a few individuals, through whose persevering labors it has since been sustained in successful operation. It was formed wholly from the children of the poor—from those who belonged to no Sunday school, and received no religious instruction on the Sabbath. Many of them were seamen's children, who might generally be found playing or quarrelling in the streets on the Sabbath, and exposed to all sorts of vicious and corrupting influences. It has been a principle with the superintendent and teachers not to invite, or use any means to draw children away from other Sunday schools, but on the contrary to persuade them to return, whenever any have come in, already members of some other school.

When the school first went into operation it was conducted in a manner similar to other schools. The children met their teachers an hour on the Sabbath, and were then dismissed. It was soon found that this was not sufficient:—that many of the children instead of going to church, or even returning quietly home, would loiter and play about the streets the rest of the day. The teachers then adopted the plan of taking the children with them, after school, to the Rev. Mr Taylor's church. But here it was observed that the bright ones would play and the dull ones go to sleep. Soon after, a single service a day, especially adapted to the children's capacities, was performed by the superintendent. This was continued six months, and found so interesting to the children, and thought to be so profitable, that a second service was introduced by the unanimous vote of the school. And they have ever since continued the two services a day, with steadily sustained and even increased interest, and with great profit. The Report, very justly as we think, attached great importance to these services—regarding them as among the most powerful means of interesting the children in the school, and awakening in them religious sensibility.

One beautiful feature in the character of the school is its perfect freedom from everything sectarian. The Report stated that it was connected with no church or association or Sabbath school Union, though they felt the warmest sympathy with all other schools. The teachers are from various denominations of Christians in the city, and they meet there on the broad principles of Christian benevolence and charity. Love forms both the spring and the basis of action.

Rev. Mr Winslow spoke of Sabbath schools in general. He glanced at the danger to which all children are exposed, and especially the children of the poor,—the downward course in which their senses and passions are ever alluring them—and the need there is of active effort on the part of christians to wrest them from destruction. He insisted with much force and earnestness upon the importance of the teacher's forming a just estimate of the soul's greatness and value; and the susceptibility of the child's mind to every impression. He thought that nothing else could sustain the teacher in his toilsome labors, or stimulate him to a faithful discharge of his duties. The importance of Sunday school instruction—the true dignity and honor of the employment when entered upon and pursued with fidelity and zeal, were very justly and eloquently maintained by Mr Winslow.

Rev. Mr Hague spoke of the greatness of the Sabbath school enterprise, and the magnitude of the teacher's work. He has to do with immortal minds, capable of the highest happiness or the direst misery; and constantly receiving impressions for good or for evil, in all their intercourse with him. Several illustrations were happily introduced by Mr H. calculated to fix attention upon what he was saying, and impress all minds with its importance. He alluded in the course of his remarks, to some of the causes of decline not unfrequent in Sunday schools. Among the most common, he mentioned lack of a deep and lively interest on the part of the teacher in his employment—want of punctuality at his class, and neglect of prayer. Surely no school can be expected to flourish, or even to survive long, where such *essentials* are wanting. Previous preparation, punctuality and prayer, are the soft showers, sweet sunshine and gentle dews, which are absolutely necessary to the vigor and prosperity of every Sunday school.

Rev. H. Ware Jr. thought the position which the Sabbath school teacher occupies, is next in point of responsibility and importance to that of the minister. And he hardly knew why we should not go a step farther, and consider him as one of the ministers. His object is the same, and the moral means employed for its attainment not materially different. Besides, the teacher stands in the place of the parent, and if he be faithful and manifest a parental affection for his charge, he may sometimes do even more than the parent, towards strengthening the principles and forming the religious character of the child. The Sabbath school teacher, therefore, thought Mr Ware, is to be regarded as a co-worker with the ministry and with parents in the great business of human improvement. He spoke also with great force and pertinency of the kind of preparation most needed by the teacher. He said it was not eloquence, nor talent, nor much learning that is most essential, but genuine piety—pure spiritual-mindedness—a heart thoroughly penetrated with love—love for the employment—love for children—love for God. How true,—yet how seldom does this truth seem to be felt.

Rev. Mr Taylor remarked that he sustained a different and more intimate relation to the school than any of the speakers who had preceded him—one of his own children being a pupil there; and he should therefore take an entirely different ground from them and address what he had to say to the parents. He proceeded, in his usually interesting, sententious, forcible manner, to set forth the duties and responsibilities of parents in relation to the Sabbath school, and to point out some of their delinquencies. He addressed himself particularly to the parents of the Bethel Sabbath school children, and labored to impress them with the importance of their co-operation with the teachers, in securing punctuality of attendance on the part of the children, and setting before them an example which they can follow with safety. He animadverted with just severity on the deficiency of some parents in these respects, and earnestly insisted on the need of a reform.

We have rarely been more interested on any similar occasion, or witnessed a more general expression of gratification and sympathy. We look upon the general and lively interest manifested in this and other similar occasions, and the beautiful spirit that pervaded this meeting as among the most favorable indications of the present times. We read in it the warrant of something sublime, generous and good in man's nature,—something that kindles at the mention of disinterested benevolence, and devotion to generous deeds. We read in it the mighty power of the gospel to break down the barriers that exist between different ranks of men, and unite all in the holy bonds of sympathy and love. We read in it the assurance that the gospel is indeed the power of God unto salvation to every one that believeth. We see in every effort put forth for the moral improvement of the poor, a power far more efficient towards the preservation of liberty, social order and good government, than we can discover in prisons, penitentiaries, a well disciplined soldiery, or the arm of executive authority. We hear in the tones of every voice raised in behalf of the poor man's spiritual wants and spiritual capabilities, or those of his children, a more thrilling burst of eloquence in behalf of our national constitution, national interests and national freedom, than ever pealed through our legislative halls. We read in every assembly or association of men for the intellectual, moral and religious improvement of the less favored classes, a far more valuable and instructive lesson on the subject of a nation's true greatness, and best good, than the reports of Congressional debates, or the history of all the wars that have hitherto deluged our earth, can furnish. And we think we can discover in this union of purpose and of action among different denominations of Christians—for we noticed that the speakers belonged to different sects,—more of the genuine spirit of our Master, than can be found in the ablest defence of any particular doctrines. Though of different denominations, there was no jarring among the speakers—no discord—nothing to wound the feelings, or offend the most sensitive. The great principles of our religion were found broad enough for all to stand upon without any elbowing. Indeed it was beautiful to witness—every pious man must say it was beautiful—every lover of Christ and his religion must say it was beautiful.

B. F. B.

Cambridge.

FOR THE REGISTER AND OBSERVER.

ORTHODOXY.

On Thursday evening of this week, the R. I. Clerical Convocation being in session in this city, divine service was held at Grace Church. The sermon was preached by Rev. I.****. It strongly reminded me of a remark in an article in the Christian Examiner some years ago, I forget the number—expressing surprise at the fact that the Church of England, notwithstanding its rigidly Orthodox articles and Liturgy had been the refuge of all liberal religionists in that country, who, though desirous of relief from the din of orthodox didactics, were yet unprepared to band with those who had broken away from the restraints of all creeds and systems, designed to perpetuate peculiar views of Christianity, and assigning as a reason for the fact, that the pulpit and the reading desk in the establishment were always at variance, the impression produced by the prayers being effaced by the sermon. It reminded me, too, of Paley, who calls the famous 39 Articles, articles of peace, and I thought that their peacefulness must now be the calm repose of death; for the sermon, and a most excellent one it was, seemed to have been written in utter forgetfulness of them. One of the most interesting passages in it was a point blank contradiction of the 10th article. The article says—The condition of man after the fall of Adam is such that he cannot turn and *prepare* himself by his own natural strength and good works to faith and calling upon God; wherefore &c. The preacher said, Though dependent on God for right affections towards Him, yet man is able to do things directly leading to such affections, and inability to do them, would justify the charge of injustice against God. I have not, perhaps, quoted verbatim, but I have not, I am sure, misrepresented the sentiment of the preacher. Still more clearly will the preacher appear to have been indulging a train of thought unchecked by any recollections of standard orthodoxy, when we remember a passage of the sermon like this. A strong objection to becoming the open and decided follower of God is founded in inveterate attachment to some darling sin. If the Savior would dispense with one requisite of a true disciple, self-denial, how large an army would leave Baal and follow the Lord. But at the outset this *Cross of Christ* is a stumbling block. We seldom hear of the Cross save as the mystic altar of vicarious sacrifice, or of self-denial, but as the renunciation of human merit, from a rigid Orthodox man; and the stumbling blocks at the entrance upon a Christian life are usually said to be some strange repugnance to salvation by grace, a proud spurning of Divine mercy, and a presumptuous reliance upon our own strength. Indeed, I doubt if ever man was found in whose bosom the conflict imagined and so horrifically described, as being carried on between a stubborn awakened sinner and the gospel terms of salvation, was ever felt. Strange, unnatural conceits, are these, the trifling of mere theologues with the workings of that wayward, but mighty spirit, even the spirit of a man which searcheth all things, yea, the deep things of God. But I forget the sermon. The whole drift of it was to show that failure of salvation is not the result of necessity arising from unconquerable wrong proclivities, but of deliberate attachment to the world. It breathed the sentiment of the eloquent Saurin, when he said, as he was wont in the prayer before sermon, 'Oh God, we lament our sinfulness less than our depravity.' He made a true distinction. Sinfulness—liability to error is one thing—degradation, descent to the allurements of vice another. Sinfulness is natural—depravity is actual sin induced upon nature. It is but justice to say, that the preacher in his style reminds one very much of the dignified amenity of Saurin. I have heard him often, but at this time with peculiar pleasure.

But I leave commentary upon the sermon now, for it is but one of many, coming from pulpits and presses, which prove,—God be thanked!—that orthodoxy, that Protean evanescence, fills a larger place in the libraries, than in the heads or hearts of respected orthodox preachers. Men seem to be waking up to the truth, that Christianity has to do with 'men's business and bosoms' to use the sage Verulam's forcible language, and it is delightful to witness signs of this awakening. It is sorrowful however to see, also, the tests of orthodoxy still unchanged, and to know that all who vary from them are at the mercy of any heartless polemic who may choose to bring them to trial, thus tempting them with the alternative of continual liability to petty persecution, or of retracting some offensive sentiment, or at least of veiling it from vulgar eyes in the cabalistic phraseology of acknowledged Orthodoxy; e. g. the case of Albert Barnes. No fears of such persecution however need alarm the free inquirer who is within the pale of Episcopacy, so long as he banishes all doubt about the Athanasian Creed and the Ecclesiastical Hierarchy; leaving these, he may think and say what he will of 'fixed fate, free will,' &c., and may make conversion depend upon divine influence, human will, or the power of consecrated water; churchmen on these matters differ *toto cœlo*.

In other Orthodox sects however—I beg pardon for saying *sect* in reference to *The Church*—in other sects, a liberal, philosophic religionist is in danger, of disagreeable notoriety at least, if he dare talk intelligibly of religion. But there are men who are fearless, who merge the systematic theologian in the noble office of ambassador of the Lord Jesus. These are exerting a mighty, blessed influence in Christendom. They are spreading the true knowledge of the Lord. They are leading man, the immortal spirit, to communion with his Father, God. Under what name soever congregated, God is in the midst of these men, and they are growing like Him in goodness and in the power to bless. For the mind that bows at the shrine of truth, holds the relation of paternity to other minds, and, such men are and will yet be greeted as fathers, by many sons in the Gospel. May their number increase. May the spirit of inquiry reach a wider and yet wider influence, till all who name the name of the Lord become earnest seekers after truth and come to the knowledge of it as it is in Jesus; till men learn that the perfection of human nature, not its change, is the end of Christian faith.

T. P. R.

Providence Dec. 10th, 1836.

[From the New York Observer.]

A GLORIOUS SUPPOSITION:

The Warrior turned into a Benefactor of Mankind.

War is an utter perversion of all the powers that God has given us; and had they been from the first, devoted not to the wholesale destruction of property and life, but to the diffusion of knowledge, to discoveries in science, and improvements in art, to the promotion of virtue, piety and human happiness, what a scene of bliss and glory would the world have presented for ages past.

'Suppose that all the schemes of ambition, and cruelty, and intrigue, were blotted from the page of history; that, against the names of the splendid and guilty actors, whom the world for ages has wondered at, there were written achievements of Christian benevolence, equally grand and characteristic; and then ask what a change there would be in the scenes which the world has beheld transacted, and what a difference in the results? Alexander should have won victories in Persia more splendid than those of Grancius and Arbela; he should have wandered over India, like Buchanan, and wept for another world to bring under the dominion of the Savior; and returning to Babylon, should have died like Martyn, the victim of Christian zeal. Cesar should have made Gaul and Britain obedient to the faith, and crossing the Rubicon with his apostolic legions, and making the Romans freemen of the Lord, should have been the forerunner of Paul, and done half his work. Charlemagne should have been a Luther. Charles of Sweden should have been a Howard: and flying from the Baltic to the Euxine, like an angel of mercy, he should have fallen, when on some errand of love, and numbering his days by the good deeds he had done, should have died like Mills in an old age of charity. Voltaire should have written Christian tracts. Rousseau should have been a Fenelon. Hume should have unravelled the intricacies of theology, and defended, like Edwards, the faith once delivered to the saints.'

PEACE GLEANER.

CHRISTIAN REGISTER.

BOSTON, DECEMBER 17, 1836.

DR. MAYHEW.

We understand that a biography of Rev. Jonathan Mayhew, the great early liberal theologian of Massachusetts may be expected at no distant day. The work is in a course of preparation by Alden Bradford Esq. of this city. We are much gratified that it has been undertaken by a gentleman so competent to execute it thoroughly; by one fully acquainted with the political and religious history of the times in which Mayhew lived and acted; by one who will candidly weigh facts, and come to results on which we may safely rely. No American divine of the last century is more deserving of commemoration, and perhaps the life of none affords more interesting materials for the biographer to work upon.

NEW PUBLICATIONS.

Conversations of a Father with his children. First American from the third London edition. Boston: Otis, Broaders & Co. Benjamin H. Greene. 1837.

These Conversations are upon a great variety of subjects, such as all children of active minds would be likely to suggest or to take pleasure in. There is little in them that is so local as to cause any difficulty to children on this side the great waters that divide them from their English brothers and sisters. Though there are some things that do not fall within the observation of our children, they are made intelligible and interesting.

An excellence of this book which ought not to be passed over silently is, that almost every conversation has a moral, an unstudied moral Many of them also lead to allusions to facts and scenes in the sacred

scriptures,—so managed as to produce pleasing associations, and love and reverence for religion.

An Essay upon the Influence of Tobacbo upon Life and Health. By R. D. Mussey, M. D. Boston: Perkins & Marvin.

Dr Mussey's reputation as a physician and persevering advocate of temperance is well known; and this Essay may be regarded as a valuable application of his knowledge and talents in both of these characters. Certainly we should think that he has done enough in this little tract to guard every reader who has not fallen into the hands of the enemy against which he raises his warning voice, from the destructive snares which he spreads for the young and inconsiderate, into which so many have fallen.

A Good Life, extracted from the True Plan of a Living Temple, or man considered in his proper relation to the ordinary occupations and pursuits of life. By the Author of the Morning and Evening Sacrifice;—the Last Supper;—and Farewell to Time. With an Introductory Essay by John Brazer. Boston: Joseph Dowe. 1836.

From a cursory perusal of this work we are persuaded that the Editor has performed a service for which the public owe him hearty thanks. The great principle which runs through the work is, that 'the most common pursuits and occupations of life form part of the duty given to man, and may thus become, by being well performed, a service done to God; so that man may be, throughout all the parts of his conduct, a Living Temple, consecrated to the true worship and service of God.' Without the dry forms of ethical science, this principle is illustrated with power and skill in the author's remarks upon the business of life and its various relative duties. Though the anonymous author, as Dr Brazer thinks, is a minister of the Kirk of Scotland, his work is marred by no sectarian biasses. It is pervaded by a spirit of the most rational and comprehensive piety; and we confidently recommend it as a highly useful book on practical religion, one of a class of books in which we by no means abound.

History of the late War between the United States and Great Britain: comprising a minute account of the various military Operations. By Mr H. Brackenbridge. Sixth edition, improved and revised by the author. Philadelphia: James Kay, Jun. and Brother. Sold by James Munroe & Co. Boston.

It is sufficient evidence of the estimation in which this work is held that five large editions have been sold,—that it has been for several years out of circulation, and that the publishers could not, without difficulty, procure a copy for a new impression.

ECCLESIASTICAL.

Installation.—On Wednesday last, the Rev. Henry A. Miles, (formerly of Hallowell, Me.) was installed as pastor of the South Congregational Society in Lowell.

The exercises of this occasion were introduced with Prayer and Reading of the Scriptures by Rev. Mr Emmons of Nashua. The Sermon was preached by Rev. Dr Walker of Charles town from 1 Cor. iv. 1. 'Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God.'—The Prayer of consecration was offered by Rev. Mr Loring of Andover; the Charge by Rev. Dr Parkman of Boston; the Right-Hand of Fellowship by Rev. Mr Thompson of Salem: the Address to the People by Rev. Mr Pierpont of Boston: and the Concluding Prayer by Rev. Mr Ripley of Waltham.

We rejoice in the unanimity and good hopes amidst which the vacancy in the ministry of that flourishing society has been supplied; and trust that the union now so happily formed, may be followed by pure and lasting satisfaction.

[From the [Portland] Christian Mirror.]

SECOND ANNUAL MEETING OF THE ANTI-SLAVERY SOCIETY, Oct. 26th, 1836.

During the sittings of the Society the following Resolutions were offered and sustained by eloquent and interesting addresses and discussions.

Resolved, That as the system of slavery in the United States is a system of entire moral wrong, being founded upon a corrupt expediency, as it contravenes the law of God, leads men to undervalue human life and tends to the universal overthrow of morality, both in principle and practice; the system ought to be immediately, universally, and forever abolished.

Resolved, That the moral character of American Slave-holding has become no less sinful and alarming than it was more than half a century ago, when in view of it Jefferson, 'trembled for his country.'

Resolved, That still, as heretofore, we aim at the voluntary, entire and immediate emancipation of every slave. We plead for emancipation that shall be voluntary on the part of those, who claim to be owners; because we have no desire and no right to effect the object by force. We plead for entire and immediate emancipation; because we believe, that all continuance in slave-holding is sinful: and, moreover, that gradual and partial emancipation must be attended with great and peculiar dangers and inconveniences.

Resolved, That operations for the removal of slavery in the United States should, for the present, be chiefly had in the free States.

Resolved, That the protection of the rights of the citizens of the free States, requires the abolition of slavery in all the States.

Resolved, That the freedom of speech is one of our dearest birth rights; a right whose foundations lie deeper than constitutions and laws, and that whenever and however, assailed, it must be maintained, since a relinquishment of the right would entail consequences infinitely more disastrous than any which could possibly follow from its abuse or perversion.

Resolved, That the friends of abolition should ever rely for success, under the blessing of God, on the power of simple truth, spoken in love.

Resolved, That the discussion of the subject of slavery—by its tendency to produce more enlightened and discriminating views of the great principles of Right, and more decided and energetic action in conformity with those views; is eminently adapted to promote the best interest of Religion as well as to enlarge and strengthen the foundations, upon which all our free institutions stand.

Resolved, That the continuance of slave-holding in the States, where the laws permit emancipation and the continuance of restrictions on emancipation in other States, demonstrates, that slave-holding in our country is not a lamented inherited evil, but a voluntary sin.

Resolved, That in those States where emancipation is not restricted by laws, it is the duty of slave-holders to give their slaves immediate and full liberty, with information and assistance to seek wherever they choose, the enjoyment of life, liberty and happiness.

Resolved, That slave-holders, in doing justice, by the divine law of love, should give to their slaves, when emancipated, compensation for past unrequited labors and sufferings in their service.

Resolved, That our thanks are due to British Christians for the deep interest manifested by them for the abolition of slavery in the United States.

Resolved, That while it is our right and our duty to admonish our British brethren and friends, of their national sins, we should be exceedingly careful not to do it in such a way as will imply that we are influenced by a spirit of retaliation for their kind and faithful reproofs administered to us.

Whereas it is through the power of truth applied to the hearts and consciences of men, that great moral reform is effected and evils in communities, and nations, eradicated; and whereas the press is an efficient and powerful aid in disseminating that truth: and considering it of vital importance that the public should have correct information on the subject of slavery and its removal: therefore

Resolved, That a paper be forthwith established in this State, devoted to the cause of the immediate abolition of slavery in our country.

Resolved, That we earnestly recommend to all the friends of the cause in the State to forward petitions to Congress, praying for the abolition of slavery and the slave trade in the District of Columbia signed by as many names of suitable persons as can be obtained.

Resolved, That regarding American slavery as a system of enormous wickedness and cruelty, subversive of our republican institutions and dangerous to the liberties of the free, retarding the march of free principles abroad, and hostile to the conversion of the world to God; and believing that the ceaseless proclamation of the truth in love, is adapted to the removal of this as of all other sins, therefore, undeterred by legislative proscription or ecclesiastical denunciation, by prosecutions at common law or persecutions by mob law, come what may to our property, our reputation or our life, we pledge ourselves to each other, to our friends and our opponents throughout the Union and the world, to the oppressors and the oppressed, that trusting in the power of truth, and confiding in the protection, and invoking the wisdom of Heaven, undismayed and passionless, we will persevere.

UNITED STATES AND TEXAS.

Extracts from Governor M' Duffie's Speech.

Entertaining these opinions, I have looked with deep concern, not unmingled with regret, upon the occurrences which have taken place during the present year, in various parts of the United States, relative to the civil war which is still in progress, between the Republic of Mexico and one of her revolted Provinces.

It is true, that no country is responsible for the sympathies of its citizens: but I am nevertheless utterly at a loss to perceive what title either of the parties to this controversy can have to the sympathies of the American people. If it be alledged that the insurgents of Texas are emigrants from the United States, it is obvious to reply, that by their voluntary expatriation—under whatever circumstances of adventure, of speculation, of honor, or of infamy, they have forfeited all claim to our paternal regard. If it be even true, that they have left a land of freedom, for a land of despotism, they have done it with their eyes open, and deserve their destiny. There is too much reason to believe that many of them have gone as mere adventurers, speculating upon the chances of establishing an independent government in Texas, and of seizing that immense and fertile domain by the title of the sword. But be this as it may, when they became citizens of Mexico, they became subject to the Constitution and laws of that country; and whatever changes the Mexican people may have since made in that Constitution and these laws, they are matters with which foreign States can have no concern, and of which they have no right to take cognizance. I trust, therefore, that the State of South Carolina will give no countenance, direct or indirect, open or concealed, to any acts which may compromit the neutrality of the United States, or bring into question their plighted faith. Justice—stern and unbending justice—in our intercourse with other States, would be paramount to all the considerations of mere expeidency, even if it were possible that these could be separated. But they cannot.—Justice is the highest expediency, and I am sure South Carolina is the last State in the Union that would knowingly violate this sacred canon of political morality.

If any consideration could add to the intrinsic weight of these high inducements to abstain from any species of interference with the domestic affairs of a neighboring and friendly State, it would be tremendous retribution to which we are so peculiarly exposed on our South Western frontier, from measures of retaliation

Should Mexico declare war against the United States, and aided by some great European power, hoist the standard of servile insurrection in Louisiana and the neighboring States, how deep would be our self reproaches in reflecting that these atrocious proceedings, received even a colorable apology from our example, or from the unlawful conduct of our own citizens!

There is one question, connected with this controversy, of a definite character, upon which it may be proper that you should express an opinion. You are doubtless aware that the people of Texas, by an almost unanimous vote, have expressed their desire to be admitted into our Confederacy, and application will probably be made to Congress for that purpose. In my opinion, Congress ought not even to entertain such a proposition in the present state of the controversy. If we admit Texas into our Union, while Mexico is still waging war against that Province, with a view to re-establish her supremacy over it, we shall, by the very act itself, make ourselve a party to the war. Nor can we take this step, without incurring this heavy responsibility, until Mexico herself shall recognize the independence of her revolted Province.

We have no official information of the precise state of our relations with Mexico. Enough is known, however, to satisfy us that the conjuncture is eminently critical. Let us be scrupulously careful that we do nothing to countenace, and all we can to prevent the calamity of a war. We are now engaged in a fearful and doubtful struggle to reform our federal system of government, by throwing off the corruptions under which it is rapidly sinking.

In this state of things a war with any country would be the greatest of calamites; for we could scarcely hope to come out of it with any thing but the mere wreck of a free constitution, and the external forms of a free government.

But may heaven avert these inauspicious omens, and direct all your measures to the advancement of our true glory and lasting happiness, as a free and a favored people.

NEW YORK THEOLOGICAL SEMINARY.

The directors of the New York Theological Seminary have completed the organization of the institution, and the Faculty have commenced their course of instruction. The members of the Faculty are,

Rev. Thomas McAuley, D. D. LL.D. President and Professor of Pastoral Theology and Church Government.

Rev. Henry White, Professor of Theology.

Rev. Geo. Howe, elect Professor of Oriental and Biblical Literature.

Rev. Thos. H. Skinner, D. D., Professor of Sacred Rhetoric.

Rev. I. S. Spencer, Professor of Biblical History and its connections.

Rev. Erskine Mason, Professor of Ecclesiastical History.

The assistance of Professor Bush, who is a very able instructor in Greek and Hebrew, has been obtained in the department of Oriental and Biblical Literature, until Professor Howe shall be able to enter upon the duties of his office.

The directors have been so fortunate as to have secured one of the most eligible sites in the city, near the University, are making preparations to put up suitable buildings immediately, and have made an appropriation to procure an excellent library. The course of instruction to be pursued will be published very soon. The public may rest assured it will not be less thorough than the course pursued in any other seminary in the country.

Applications for admission to be made to Rev. Dr. McAuley, at 112 Leonard street.

INDIAN WAR.

We extract from the Charleston Courier the following account of the Florida war, communicated for that paper by Col. Randal late Adjutant and Inspector General of the army in Florida. After describing the passing of the Withlacoochee river and the disposition and movements of the forces,—the account thus proceeds:

On the 17th Nov. about noon, a large party of the enemy was discovered near the line of march of the main army, encamped near a hammock. The first regiment of Tennessee volunteers, under Col. Bradford, then constituting the regiment, under the immediate command of General Armstrong, was instantly detached to attack the enemy, then distant about 400 yards. The enemy, though surprised, had time to withdraw themselves and a portion of their property into an adjoining hammock and swamp, where they awaited the approach of our men, who advanced rapidly to the encounter. Before the troops could dismount they were received with a severe fire from the enemy; the fire was promptly returned. The fight was vigorously maintained by the enemy firing from their covert upon our troops, but upon a charge being ordered and promptly executed by our men, in the most gallant manner, the enemy precipitately fled, leaving twenty dead in the wood, and all their horses and baggage. Other dead, and a great number wounded, were carried off by them during the fight, as indicated by numerous bloody trails. The pursuit was continued by our men waist deep in water and mud, as long as the traces of the enemy could be followed.

The enemy were supposed to amount to from 150 to 200.

Our loss was one killed, and 10 wounded—one mortally.

On the 18th, the Commander-in-Chief, after leaving the wagon train under a strong guard, marched, at the head of about 550 Tennesseeans, all under the immediate command of General Armstrong, into the Wahoo Swamp. About three miles from the camp, they struck into a large Indian trail, which led to the left, through two dense hammocks. The enemy, on our approach, were found to have just deserted the position, having set fire to their houses, which were then burning.

Before our troops had received their final orders to advance, they were saluted with a tremendous fire along their whole front from the opposite hammock. After exchanging shots with the enemy for a short time, and slowly advancing upon them on receiving the order to charge, our troops rushed forward with a shout to the wood, and were soon closely engaged in a deadly combat. Nearly at the same moment, a heavy fire was opened on both flanks, and soon after a large party of the enemy—at least 50 in number—boldly threw themselves in the rear; following the courageous example of their comrades in the front, the horsemen on the right and left quickly dismounted and charged into the wood. The action was maintained on all sides with great animation and effect, for about 40 or 50 minutes, when the enemy was driven at all points; a small company of men, commanded by Capt. Fletcher, being led off from the left flank, charged down dispersed the enemy in the rear

The enemy in front were driven completely through the hammock, and pursued so long as they could be seen or heard, after which, they retired in good order to the field, bringing off their dead and wounded; our loss was three killed and fifteen wounded. The enemy left dead on the field twenty-five, and others were doubtless carried off: of their wounded we could form no estimate. This was really a most brilliant affair. The enemy could not have been less than from 640 to 700 men: at the same moment their fire covered our entire front and both flanks, while a large party openly exhibited themselves in the rear. At this point of ground in the centre of the field, occupied by the General and his staff, the balls were distinctly seen and heard to strike and cross each other from three sides at the same moment. The extent of the ground and the open order taken by our troops, together with the success of our charge, alone prevented the enemy from obtaining a decided advantage from their position and numerical superiority.

The next day, the 19th, the army marched to the place appointed for its junction with the right division under Col. Pierce, near Dade's battle ground, a position more formidable for the renewed attack meditated on the Wahoo Swamp.

On the 21st, after leaving a sufficient guard over the baggage train and wounded, the army marched in three columns into the swamp—the Tennesseeans for the right, the regulars, with Col. Warren's mounted men, the centre, under Col. Pierce, and the Creek regiment the left. On reaching the scene of conflict of the 18th, the enemy showed themselves ready to renew the fight. The Tennesseans and regulars formed on the right and centre, and advanced steadily towards the hammock in line of battle, and were met by a general fire from the enemy on their whole front. Without pausing, and without firing a gun, they marched into the hammock, and poured a destructive fire on the enemy. The charge was irresistable; the enemy fled and scattered.

So soon as the direction of their retreat was discovered, Col. Pierce, with his divison and Creek Indians, were ordered to pursue, and, soon after, Col. Trousdale, with his regiment, and Col. Warren, with the Florida horsemen, were sent to support them. The greater part of the regulars and the Tennesseans unfortunately took a trail to the right, by which they became involved in an almost impassable morass, where no horse could move, and where the men were wading breast deep in mud and water.

A small body of Creek Indians on the left, led by Lt. Col. Brown, taking a better path over firm ground, followed closely upon the enemy and found them strongly posted in a cypress swamp, with a deep creek in front, and flanked by two deep boggy ponds; there they were briskly charged upon by the Creeks and the gallant Major Morice, in attempting to cross the creek, fell dead in the stream, and its waters closed over him. Some others of the Indians fell at the same time, and it was soon discovered that the party was too small even to defend their own ground against the enemy without a desperate struggle Two companies of Florida militia, under command of Capt. Groves and Lt Myrick, followed by some companies of artillery, under Major Gardiner, Captains Tompkins Porter, and Lt. Lee, and by Col. Waire, with his mounted men coming successively into action, enabled our men to sustain the unequal conflict.

A desperate struggle ensued, sustained with great animation on both sides, when the superiority of our fire was soon exhibited; the arrival of Col. Pierce with the reserve of his battallion, and of Col. Trousdale with the Tennesseans, so soon as they could extricate themselves from the morass, rendered their superiority still more apparent, and almost silenced the fire of the enemy, yet the passage was not gained; for all previous attempts to turn or pass it had failed, and its practicability was unascertained; the hostile chiefs were distinctly heard by the friendly Indians encouraging their warriors, with assurances that the whites would not pass it, and appearance all led to the same conclusion. The officer in command of the troops engaged, decided that the attempt should not be made at so late an hour of the day, with an entire ignorance of the country behind, and they accordingly withdrew their men after carrying off the dead and wounded, they retired without molestation from the enemy, and were then ordered by the commanding General to form in the adjoining field.

In this last affair, our loss was considerable, compared with any previous fight; besides the heroic Morice, two of the Creek Indians were killed Capt. Rose, of the Marines, commanding a company in the same regiment, was severely wounded in the thigh. Five of the regulars were killed, and seven of them wounded, including Captain Maitland. The Tennesseans sustained a loss of one killed, and eight wounded.

The loss of the enemy was ascertained to be ten left dead on the field from which they were routed; fifty at least must have fallen in the conflict.

The army having now exhausted the last day, that could be spared in pursuit of the enemy, without insuring actual starvation, was compelled to return to the came, which it reached about ten at night, it thence marched the next day for Volusia, where supplies had been previously ordered, and which it reached on the morning of the fifth day. Before this last march had been undertaken, the troops had been for some days on half rations, all the corn exhausted, not a grain was left for the wagon horses. These privations were borne by the troops with the utmost patience, and even cheerfulness, from the anxiety to protract the contest as long as possible.

We learn that the army is now at Volusia, receiving ample supplies of provisions, and that fresh horses are being transported to that point, to enable it speedily to enter upon another expidition. The Tennessee brigade, whose term of service will expire in this month, are eagerly looking forward to another fight with the enemy on the Withlacoochee, at which point it is proposed to embark them for their return to their homes. Should Gen. Jessup, of whom nothing had been heard since his arrival at Tampa, be in a condition to follow up our blow on the Withlacoochee and Wahoo, into the very heart of which our trails will conduct him, the result may prove decisive. The enemy, weakened, defeated, and dispirited, can offer no effectual resistance to the fine army commanded by that able officer. On the other hand, should the enemy have dispersed and retreated on the night of the 21st, as there is great reason to suppose, from the numerous small trails discovered by our spies on the 22d, all conveying into one large trail, leading to the south and east, the route expected to be pursued by Gen. Jessup, from Tampa Bay, it is hoped may bring him in contact with the flying bands, in an open country, where their destruction will be inevitable.

Gov. Call's health is yet very feeble, but he continues to struggle against his disease, and to sustain himself, in the midst of the most laborious duties and trying difficulties. He left Fort Drane just after his recovery from a dangerous fever, and soon after had twice to swim the Withlacoochee, and to encamp in the Cove without tents, and almost without fire, in cold rainy weather.—His spirits and zeal for the service sustains him in a wonderful manner, midst the greatest sufferings and privations, under an extreme prostration of bodily health.

From the Yeoman's Gazette.

THE CONCORD MONUMENT.

The readers of the Gazette will remember that the Rev. Dr Ripley gave a piece of land, on condition, that within a given time, on it should be erected a monument in commemoration of the first action that was fought in the revolutionary struggle. For such a purpose, no locality could be more appropriate; as the land thus generously given, is the spot on which the first of the enemy fell.

On Tuesday last, the corner stone of the monument was laid; on which occasion an impressive and appropriate prayer was made by the reverend donor. The monument when finished will be creditable, as well as ornamental to our town. The material is granite, the model an obelisk; its height will be about 25 feet; the base which is square, is a large block 5 1-2 feet broad, and about 3 in height. On the west side of the next block, is inlaid a slab of white Italian marble, on which is engraved the following laconic, but modest, and unassuming inscription:

Here,
on the 19th of April,
1775,
was made
the first forcible resistance
to British aggression.
On the opposite bank,
stood the American militia.
Here stood the invading army,
and on this spot
the first of the enemy fell,
in the war of that revolution,
which gave
Independence
to these United States.

In gratitude to God,
and
in the love of Freedom
this monument
was erected,
A. D. 1836.

It is not often such emotions of pleasure flit across our bosom, as we felt on reading this simple and eloquent appeal to our piety and patriotism, and pardon us, gentle reader, if the recollection of the sufferings of our countrymen in that memorable struggle, caused a tear to steal from our eyes. Matter of fact, as our vocation may be, we trust, that none will accuse us of being poetical, when we say, that anticipation, painted the time when this plain obelisk, and this simple inscription, will draw more pilgrims to the spot where the first gun of liberty was fired, than ever journeyed to the Lady of Loretto, or any other single shrine of monkish superstition. The minions of slavery, we admit, have raised more splendid piles to commemorate the actions of a tyrant, but, excuse our American feelings, that although we admire the triumphs of art, in those magnificent efforts, yet, we think it better suits the genius of our nation, and the spirit of our republican institutions, to erect such tributes in memory of our departed brave, as the Concord Monument.

INTELLIGENCE.

South Carolina.—At a legislative Caucus in this State the following resolutions were passed relative to the Election of President. The Electors in S. C. are chosen by the Legislature.

Resolved, That South Carolina will best preserve her honor and subserve the interests and principles for which she has been contending, and to which she still adheres, by declining, under the present circumstances of the Presidential Election, to vote for either of the three candidates before the people.

Resolved, That this State will give her vote for John Tyler, of Virginia, for the office of Vice President of the United States.

These resolutions having been adopted almost unanimously, on motion of Mr. McCord, it was resolved, with almost equal approach to unanimity, 'That the Electors of this State do vote blank for President of the United States.' The meeting then adjourned.

Patrick Noble, Chairman.
Richard Yeadon, Jr. Sec'ry.

Imports and Exports.—It appears from the report of the Secretary of the Treasury, that the ascertained and estimated amounts of imports during the year ending on the 30th of Sept. last, was $173,540,000—an amount considerably exceeding the imports of any preceding year. The exports of the same year, as ascertained and estimated, are $151,789,000, of which 101,105,000 was of domestic, and 20,684 000 of foreign products. The excess of imports over the exports is $54,751,000.—*Daily Advertiser.*

The Mint.—The amount of coinage at the mint, from the 1st of January of the present year, to the 1st of Nov. was $3,619,440 in gold, 2,877,000 in silver, and 22,634 in copper, making a total of 6,519,074, in ten months. The Secretary of the Treasury states in his report that the branch mints will probably be completed by the 1st of June next. The amount of gold coined since the new valuation in 1834, has been near $10,000,000. Of the whole amount of gold coined before that date, about 12.000,000, it is computed that no more than 1,000,000 remained in the country, as its excess of value, compared with that of silver, at the rate established by law, excluded it from circulation, and from use for banking purposes. A large proportion of the gold coinage of the last year was in quarter eagles—*ib.*

Specie.—The whole amount of specie now in the country is computed by the Secretary of the Treasury to exceed $73,000,000, of which amount he supposes 28,000,000 to be in circulation, and 45,000,000 in bank. The present amount of paper in circulation is computed on the same authority to amount to 120,000,000, and the amount of bank capital in active operation to 250,000,000, besides 50,000,000 which has been authorized and is not in active operation—*ib.*

The disputed Territory in Maine.—The Quebec Gazette contains the following statement, which is of considerable interest. If we are about to lose the tract of country in question, it may seem to mitigate a feeling of mortification at the course which the negotiation has taken, to learn that it is of little value.

'We have conversed with persons whom we know to be accurate and impartial observers, who were employed on the survey for the Quebec and St. Andrews Rail Road. They proceeded from the head waters of the Etchemin, crossing the St. John's, and in nearly a straight line south of the river as far as Mars Hill. Their report is very unfavorable as to the quality of the land and the growth of timber.—There is no good land or timber after leaving the waters of the Etchemin, till near Mars Hill, the soil being generally thin and very stony, and the growth small black timber, as far as the eye could reach from the greatest elevations. Generally the valley explored is favorable for a rail-road.'

The Election of President.—The aggregate of votes for Electors of President and Vice President, in all the States, according to the computation of the Journal of Commerce, taking the estimated majorities instead of the number of votes, in the States of Missouri, Alabama, Mississippi, Indiana and Arkansas, and an estimated majority of 5000 for the State of South Carolina, which chooses its Electors by the Legislature—is as follows:—For the respective Whig tickets, 668,171; for the Van Buren tickets, 686,223; Van Buren majority, 18,052.

Expresses.—The President's message was brought from Worcester to Boston on Wednesday evening, in 2 hours—20 miles an hour! The distance from N. Haven to Boston 134 miles, was performed in 7 1-2 hours. The message was carried to Newburyport from Boston in 2 1-2 hours. The Eastern Stage Co. run an express from Boston to Portland with the message. From Topsfield to Portsmouth, 32 miles, the trip was accomplished in 2 hours and 5 minutes.

The Express mail, with the message, was brought from Philadelphia to Trenton, 28 miles, by steam, in 55 minutes—from Trenton to E. Brunswick, 28 miles, by horses, in 1 hour and 30 minutes—from Brunswick to Newark, steam, 22 1-2 miles, in 35 minutes—from Newark to Jersey city, horse, 8 1-2 miles, in 32 minutes. On the last route, the horse of the express rider fell down and went in alone; neither horse nor rider receiving any injury. Another messenger was immediately sent for the mail bag. The accident caused a delay of about 12 minutes.

An Express in Old Times.—On the 5th of Nov. 1799, an express was published in the Boston Advertiser, which had been received from West Point, dated Oct. 29. It was an important letter from Gen. Greene. In 1836, the Presidents's message, which was delivered to Congress on Tuesday at noon, in Washington, was in Boston at 10 o'clock the next evening—*Essex Reg.*

Missionaries to the Sandwich Islands.—The fifteen gentlemen, with their wives, and two young ladies, destined as a reinforcement to the Missionary corps at the Sandwich Islands, sailed from this port yesterday at 10 o'clock, in the bark Mary Frazer, which was sbecially fitted up for their accommodation. They went on board, accompanied by their friends, who were desirous of witnessing their departure, on Tuesday, but the wind proved unfavorable, and they were obliged to return on shore, and defer their departure to another day.—Prayer was offered by Rev. Dr. Jenks, and an appropriate hymn was sung by the persons on board. A large number of persons were present on the wharf, to witness the interesting scene of the departure of so many young persons on so long a voyage, to carry with them the blessings of civilization and Christianity to a distant and semi barbarous people. Mr T. B. Curtis, the owner of the vessel, has made every provision for the comfort of the passengers on their long voyage.

NOTICE.

The Annual Sermon, will be delivered on Sunday evening next by Dr Sharp before the Boston Children's Friend Society, in the Rev. Mr Ides meeting house (Federal Street.) Services to commence at half past six o'clock.

After which a collection will be taken in aid of its funds.

☞REMOVAL.

The office of the Christian Register is removed to No. 19 Water St.—third story, directly over the office of the Morning Post.

MARRIAGES.

In this city, in St. Paul's Church, by Rt. Rev. Bishop Griswold, Rev. Wm. Warland, of Bridgewater, Mass. to Miss Roxana Seaver, of Boston.

By Rev, Mr Barrett, Mr Silas P. Merriam to Miss Susan Maria, daughter of Enos Briggs.

DEATHS.

In South Natick, very suddenly on the evening of the 7th inst. Mr Phares Sawin.

In Leominster, 6th inst. Rev. Abel Conant, Pastor of the Unitarian Church and Society.

In Beverly, 6th inst. widow Sarah Thompson, 90. She was descended from Gov. Gage, of Revolutionary times, and has left descendants of her own of the fifth generation.

In Milton, 7th inst. Mrs Nancy Miller, 72.

In Bangor, 6th inst. Nathaniel Haines, Esq. late Editor of the Eastern Republican, 36.

THE BOSTON SPEAKER—For the use of Academies and common Schools. Being a collection of pieces in prose, poetry and dialogue. By M. A. Smith. Published by J. DOWE, 130, Washington street.

Extracts from Notices and Recommendations of the work.

'This is a useful book, and will be eagerly sought by those pupils who are selecting pieces for declamation.'—*Eve. Gazette*

'The Boston Speaker is intended for young students, and contains a judicious selection of pieces.'—*Am. Traveller.*'

From a Teacher.—We have long needed a book in our schools, which would render the exercises of reading and declamation interesting to young students, and I think the compiler of the Boston Speaker has given to the public an invaluable book for the purposes of occasional reading and recitation.'

'The Boston Speaker is worthy of attention, and will promote our school declamation advantageously.'—*Daily Advocate.*

'The Boston Speaker appears to us admirably calculated for the use of schools, being a collection of extracts from among the best writers in the English language. Good taste and judgment have been exhibited in the compilation. This work will supply a deficiency in books for declamation, and we doubt not will become popular.'—*Boston Mercantile Journal.* d 10

BOOKS FOR CHRISTMAS AND NEW YEAR.

A GOOD LIFE. From the true plan of a 'Living Temple,' or man considered in his proper relation to the ordinary occupations and pursuits of Life. By the author of 'The morning and Evening Sacrifice;' 'The Last Supper;' and 'Farewell to Time. With an Introductory Essay. By John Brazer.

This day published also RELIGIOUS CONSOLATION. By Rev. E. S. Gannett.

SACRED OFFERING. By Mrs Jevons. The above in Rich Binding suitable for Christmas and New Year's Presents. Published by J. DOWE 130 Washington st. d 17

BOOK OF DEVOTIONS.

EXERCISES FOR PRIVATE DEVOTIONS. By the author of Pious Thoughts and Reflections in Retirement. Just published by Sg. SIMPKINS, Court st. d 17

NEW BOOKS.

RECEIVED by JAMES MUNROE & CO. An Essay on Tobacco by Dr Mussey
Sunday School Teachers Companion
Wreath for 1837
Casket of Gems
Cottage Stories
Olive Buds by Mrs Sigourney
The Evergreen
Moore's Lalla Rookh new pocket edition
History of the late War by Brackenbridge
Irving's Works New and uniform ed Vols 5 and 6
American Orator's Own Book beautiful pocket ed
The Earth by R. Mudie New ed
The Bar Sinister or Memoirs of an Illegitimate
Just received and for sale at 134 Washington st. d 17

CHRISTIAN TEACHER FOR SEPTEMBER.—LONDON.

CONTENTS. Obligations of the Social masses to the Bible
Retrospection a Poem
Unitarianism in America
Armitage's History of Brazil
Martineau's Rationale
Registration Act
Intelligence
Just received by JAMES MUNROE & CO. 134 Washington st. d 17

MEMOIRS OF AARON BURR. Just received by JAMES MUNROE & CO., Memoirs of Aaron Burr, with miscellaneous selections from his correspondence, by Matthew L. Davis. 'I come to bury Cæsar, not to praise him.' 1st vol. 8vo. with a portrait, for sale at 134 Washington st. d 17

CONVERSATIONS of a Father with his Children—first American, from the third London edition; Sunday School Teacher's Companion; the Wreath, a token for the young; just received by J. MUNROE & CO. 134 Washington st. d 17

THE BOOK OF GEMS. The Book of Gems, vol. 2d for 1837. The poets and artists of Great Britain, Edited by S. C. Hall, embellished with beautiful engravings—just received and for sale by J. MUNROE & CO. 134 Washington st. d 17

THE RELIGIOUS OPINIONS AND CHARACTER OF WASHINGTON; by E. C. M'Guire. For sale at STIMPSON'S 72 Washington st. d 17

BOOKS FOR CHRISTMAS AND NEW YEAR.

BENJAMIN H. GREENE 124 Washington St. has received a large and beautiful assortment of Books for children for 'Christmas and New Year's presents, He respectfully invites all who wish to procure the best books for presents to call at his store. At the above place will be found all the Annuals both for children and adults, and a variety of fancy goods. d 17

A NEW BOOK FOR 1837.

BENJAMIN H. GREENE 124 Washington St. has just published 'Conversations of a Father with his children.'

The works of God above, below,
Within us, and around,
Are pages in that Book to show,
How God himself is found.—*Keble.*

This Book is intended as a Christmas and New Year's present. Just published the Sunday School Teacher and Children's Friend No. 6 for Dec. 1836. d 17

SARTOR RESARTUS. JAMES MUNROE & CO. have in Press, and will publish in a few weeks, a new edition of Sartor Resartus. n 26

GEMS OF BEAUTY—Displayed in a series of 12 highly finished engravings, from designs by E. T Parris, Esq, with fanciful illustrations in verse, by the Countess of Blessington; just received at COLMAN'S 121 Washington st. d10

NEW VIEWS of Christianity, Society and the Church, by O. A. Brownson; just published, for sale by COLMAN 121 Washington st. d10

GIAFAR AL BARMEKI. Giafar Al Barmeki, a Tale of the Court of Haroun Al Raschid; a Novel in two vols. Just received by COLMAN 121 Washington st. d10

PHRENLOGY EXEMPLIFIED AND ILLUSTRATED, with upwards of 40 etchings, being Scraps No. 7, for the year 1837; by D. C. Johnston. At COLMAN'S. d10

SIX MORE new and splendid Christmas Books at COLMAN'S. d10

PORTLAND SKETCH BOOK.

EDITED by Mrs Stephens. and embellished with a beautiful engraving of Diamond Cove, from a painting of Codman's. Among the writers are Hon. Prentiss Mellen, Hon. Judge Ware, Prof. H. W. Longfellow, Grenville Mellen, Nathaniel Deering, William Cutter, Rev. Asa Cummings, Rev. G. F. Cox, and other popular writers. Price $1 25, wholesale and retail at COLMAN'S. d10

NEW BOOKS.

FOR sale by JAMES MUNROE & CO. The Fairy Book New ed with beautiful engravings on wood
Confessions of an Elderly Gentleman by Lady Blessington
The Rivers of Prague
Hieroglyphical Bible New ed
The Partisan Leader
Harry O'Reardon or Illustrations of Irish Pride by Mrs Hall
Delphine a Novel by Mad. De Stael
Diary of a Blaze by Mauzat
Plebeans and Patricians by the Author of Old Maids &c. At 134 Washington st. d 10

MEMOIR OF JAMES JAKCSON, Jr. M. D. Memoir of James Jackson, Jr. M. D., written by his father, with extracts from his letters, and reminiscences of him, by a fellow-student, for the Warren street Chapel; just received by JAMES MUNROE & CO. 134 Washington st. d 10

THE CONCHOLOGISTS S TEXT BOOK, embracing the arrangements of Lamarck and Linnæus, with a glossary of technical terms, by Capt. Thomas Brown, Member of the Linnean Society, &c. Illustrated with nineteen engravings on steel. Just received by JAMES MUNROE & CO. 134 Washington st. d 10

HISTORY OF THE PELOPONNESIAN WAR—translated from the Greek of Thucydides, by Wm. Smith, A. M. a new edition, corrected and revised, in 2 vols. Just received by JAMES MUNROE & CO. 134 Washington st. d 10

A PEBBLE AGAINST THE TIDE. A Sermon preached to the second Church, on Sunday, November 6, 1836, by its Minister, Chandler Robbins. Published by request. For sale by JAMES MUNROE & CO. 134 Washington st. d 10

NEW BOOKS.

EAST and WEST a novel, by the author of Clinton Bradshaw.
James' New Novel—the Desultory Man in 2 vols.
Sacred Wreath, entirely unique and beautiful and all the new Books, at COLMAN'S 121 Wasington st. d 10

YOUNG LADY'S FRIEND.

NEW Edition of the Young Lady's Friend, at COLMAN'S 121 Washington st. d 10

ANDREWS AND STODDARD'S LATIN GRAMMAR.

JUST Published by CROCKER & BREWSTER, 47 Washington street, Boston, a GRAMMAR OF THE LATIN LANGUAGE, for the use of Schools and Colleges. By E. A. Andrews, and S. Stoddard. 1 vol. 12mo. Also, in one vol. 18mo. Questions to do. do. by Prof. E. A. Andrews.

This Grammar, though it is but a few months since its first publication, has already been introduced into many of the principal classical schools in this country. It has also been adopted at Yale, Amherst, Hamilton, Waterville and Bowdoin and several other colleges. The following opinions respecting its merits have been given by Gentlemen who have had opportunity to examine it.

It gives me great pleasure to bear my testimony to the superior merits of the Latin Grammar lately edited by Professor Andrews and Mr Stoddard. I express most cheerfully, unhesitatingly and decidedly my preference of this grammar to that of Adam's, which has, for so long a time, kept almost undisputed sway in our schools. [Dr C. Beck Professor of Latin in Harvard University.]

I know of no grammar, published in this country, which promises to answer so well the purposes of elementary classical instruction, and shall be glad to see it introduced into our best schools. [Mr Charles H. Dillaway, Master of the Public Latin School, Boston.]

Your Grammar is what I expected it would be, an excellent book, and just the thing which was needed. We cannot hesitate a moment in laying aside the books now in use, and introducing this. [Rev. J. Penney, D. D. President of Hamilton College. N. Y.]

I can with much pleasure say that your Grammar seems to me much better adapted to the present condition and wants of our schools than any one with which I am acquainted, and to supply that which has long been wanted, a good Latin Grammar for common use. [Mr F. Gardner, one of the masters of the Boston Latin School.]

Your new Latin Grammar appears to me much better suited to the use of students than any other grammar I am acquainted with. (Prof. Wm. M. Holland, Washington College, Hartford Conn.)

Your Grammar bears throughout evidence of original and thorough investigation and sound criticism. I hope and doubt not, it will be adopted in our schools and colleges, it being, in my apprehension, so far as simplicity is concerned, on the one hand, and philosophical views and sound scholarship, on the other, far preferable to other grammars,—a work at the same time highly creditable to yourselves, and to our country. (Prof. A. Packard, Bowdoin College Maine.)

This Grammar appears to me to be accommodated alike to the wants of the new beginner, and the experienced scholar; and, as such, well fitted to supply what has

POETRY.

[From the London Court Journal.]

The fancy and sentiment of the following composition are alone sufficient to recommend it to poetical readers; and such readers will readily trace the verses to the pen of a Lady. But they ought to have an additional interest in English eyes, being addressed, by an American Lady, to a beloved brother who is now staying in the metropolis. They may not unfairly be taken as a specimen of the tone and character of the American poetry of the present day; and however feebly such reflections may strike others, to us there is something of pride and joy in the thought of our own language being used thousands of miles away, to produce numbers so musical, and to express feelings so characteristic of the human heart in every clime.

COME HOME.

Come home,
Would I could send my spirit o'er the deep,
Would I could wing it like a bird to thee,
To commune with thy thoughts, to fill thy sleep
With these unwearying words of melody,
Brother, come home.

Come home,
Come to the hearts that love thee, to the eyes
That beam in brightness but to gladden thine,
Come, where fond thoughts, like holiest incense rise,
Where cherish'd memory rears her altar's shrine.
Brother, come home.

Come home,
Come to the hearth-stone of thy earlier days,
Come to the ark, like the o'er wearied dove,
Come with the sunlight of thy heart's warm rays,
Come to the fire-side circle of thy love.
Brother, come home.

Come home,
It is not home without thee, the lone seat
Is still unclaimed where thou were wont to be,
In every echo of returning feet,
In vain we list for what should herald thee.
Brother, come home.

Come home,
We've nursed for thee the sunny buds of spring,
Watched every germ the full-blown flowrets rear,
Saw o'er their bloom the chilly winter bring
Its icy garlands, and thou art not here.
Brother, come home.

Come home,
Would I could send my spirit o'er the deep,
Would I could wing it like a bird to thee—
To commune with thy thoughts, to fill thy sleep
With these unwearying words of melody,
Brother, come home.

C. H. W.

PRESIDENT'S MESSAGE.

Extracts.

MEXICO AND TEXAS.

It is already known to you, by the correspondence between the two Governments, communicated at your last session, that our conduct in relation to the struggle is regulated by the same principles that governed us in the dispute between Spain and Mexico herself, and, I trust, that it will be found, on the most severe scrutiny, that our acts have strictly corresponded with our professions. That the inhabitants of the United States should feel strong prepossession for the one party, is not surprising. But this circumstance should, of itself, teach us great caution, lest it lead us into the great error of suffering public policy to be regulated by partiality or prejudice; and there are considerations connected with the possible result of this contest between the two parties, of so much delicacy and importance to the United States, that our character requires that we should neither anticipate events, nor attempt to control them. The known desire of the Texans to become a part of our system, although its gratification depends upon its reconcilement of various conflicting interests, necessarily a work of time, and uncertain in itself, is calculated to expose our conduct to misconstruction in the eyes of the world.

There are already, those who, indifferent to principle themselves, and prone to suspect the want of it in others, charge us with ambitious designs and insidious policy. You will perceive, by the accompanying documents, that the extraordinary mission from Mexico has been terminated, on the sole grounds, that the obligations of this government to itself and to Mexico, under treaty stipulations, have compelled me to trust a discretionary authority to a high officer of our army, to advance into territory claimed as a part of Texas, if necessary to protect our own or the neighboring frontier from Indian depredation. In the opinion of the Mexican functionary, who has just left us, the honor of his country will be wounded by American soldiers entering, with the most amicable avowed purposes, upon ground from which the followers of his government have been expelled, and over which there is at present no certainty of a serious effort, on its part, being made to re-establish its dominion. The departure of this minister was the more singular, as he was apprised that the sufficiency of the causes assigned for the advance of our troops, by the commanding general, had been seriously doubted by me; and that there was every reason to suppose that the troops of the United States—their commander having had time to ascertain the truth or falsehood of the information upon which they had been marched to Nacogdoches—would be either there in perfect accordance with the principles admitted to be just, in his conference with the Secretary of State, by the Mexican Minister himself, or were already withdrawn, in consequence of the impressive warnings their commanding officer had received from the Department of War.

It is hoped and believed that his Government will take a more dispassionate and just view of this subject, and not be disposed to construe a measure of justifiable precaution, made necessary by its known inability, in execution of the stipulations of our treaty, to act upon the frontier, into an encroachment upon its rights, or a stain upon its honor.

In the mean time, the ancient complaints of injustice, made on behalf of our citizens, are disregarded, and new causes of dissatisfaction have arisen, some of them of a character requiring prompt remonstrance, and ample and immediate redress. I trust, however, by tempering firmness with courtesy, and acting with great forbearance upon every incident that has occurred, or that may happen, to do and to obtain justice, and thus avoid the necessity of again bringing this subject to the view of Congress.

It is my duty to remind you, that no provision has been made to execute our treaty with Mexico for tracing the boundary line between the two countries. Whatever may be the prospect of Mexico being soon able to execute the treaty on its part, it is proper that we should be, in anticipation, prepared at all times to perform our obligations, without regard to the probable condition of those with whom we have contracted them.

The result of the confidential inquiries made into the condition and prospects of the newly declared Texan Government, will be communicated to you in the course of the session.

* * * * *

The discretionary authority given to General Gaines to cross the Sabine, and to occupy a position as far west as Nacogdoches, in case he should deem such a step necessary to the protection of the frontier, and to the fulfillment of the stipulation contained in our treaty with Mexico, and the movement subsequently made by that officer, have been alluded to in a former part of this message. At the date of the latest intelligence from Nacogdoches, our troops were yet at that station; but the officer who has succeeded General Gaines has recently been advised that, from the facts known at the seat of Government, there would seem to be no adequate cause for any longer maintaining that position; and he has accordingly been instructed, in case the troops were not already withdrawn under the discretionary powers before possessed by him, to give the requisite orders for that purpose on the receipt of the instructions, unless he then shall have in his possession such information as shall satisfy him that the maintenance of the post is essential to the protection of our frontiers, and to the due execution of our treaty stipluations, as previously explained to him.

TREASURY AND DISTRIBUTION OF PUBLIC MONEY.

You will perceive, from the Report of the Secretary of the Treasury, that the financial means of the country continue to keep pace with its improvement in all other respects. The receipts into the Treasury during the present year, will amount to about $47,691,898; those from the customs being estimated at $22,523,151; those from the lands at about $24,000,000, and the residue from miscellaneous sources. The expenditures for all objects during the year, are estimated not to exceed $22,000,000, which will leave a ballance in the Treasury for public purposes, on the first day of January next, of about $41,723,959. This sum, with the exception of five millions, will be transferred to the several States, in accordance with the provisions of the act regulating the deposites of the public money.

The unexpended balances of appropriations, on the first day of January next, are estimated at $14,636,062, exceeding by 9,636,062 the amount which will be left in the deposite banks, subject to the draft of the Treasurer of the United States, after the contemplated transfers to the several States are made. If therefore, the future receipts should not be sufficient to meet these outstanding and future appropriations, there may be seen a necessity to use a portion of the funds deposited with the States.

The consequences apprehended, when the deposite act of the last session received a reluctant approval, have been measurably realized. Though an act merely for the deposite of surplus moneys of the United States in the State Treasuries, for safe keeping, until they may be wanted for the service of the General Government, it has been extensively spoken of as an act to give the money to the several States, and they have been advised to use it as a gift, without regard to the means of refunding it when called for. Such a suggestion has doubtless been made without a due consideration of the obligation of the deposite act, and without a proper attention to the various principles and interests which are effected by it. It is manifest that the law itself cannot sanction such a suggestion, and that as it now stands, the States have no more authority to receive and use these deposites without intending to return them, than any deposite bank, or any individual temporarily charged with the safe keeping or application of the public money, would now have for converting the same to their private use, without the consent and against the will of the government. But, independently of the violation of public faith and moral obligation which are involved in this suggestion, when examined in reference to the terms of the present deposite act, it is believed that the consideration which should govern the future legislation of Congress on this subject, will be equally conclusive against the adoption of any measure recognizing the principles on which the suggestion has been made.

Considering the intimate connection of the subject with the financial interests of the country, and its great importance in whatever aspect it may be viewed, I have bestowed upon it the most anxious reflection, and feel it my duty to state to Congress such thoughts as have occurred to me, to aid their deliberation in treating it in the manner best calculated to conduce to the common good.

The experience of other nations admonished us to hasten the extinguishment of the public debt. But it will be in vain that we have congratulated each other upon the disappearance of this evil, if we do not guard against the equally great one of promoting the unneccessary accumulation of public revenue. No political maxim is better established than that which tells us that an improvident expenditure of money is the parent of profligacy, and that no people can hope to perpetuate their liberties who long acquiesce in a policy which taxes them for objects not necessary to the legitimate and real wants of their Government. Flattering as is the condition of our country at the present period, because of its unexampled advance in all the steps of social and political improvement, it cannot be disguised that there is a lurking danger already apparent in the neglect of this warning truth, and that the time has arrived when the representatives of the people should be employed in devising some more appropriate remedy than now exists, to avert it.

Under our present revenue system, there is every probability that there will continue to be a surplus beyond the wants of the Government; and it has become our duty to decide whether such a result be consistent with the true objects of our Government.

Should a surplus be permitted to accumulate, beyond the appropriations, it must be retained in the Treasury, as it now is, or distributed among the people of the States.

To retain it in the Treasury, unemployed in any way, is impracticable. It is, besides, against the genius of our free institutions to lock up in vaults the treasure of the nation. To take from the people the right of bearing arms, and put their weapons of defence in the hands of a standing army, would be scarcely more dangerous to their liberties than to permit the Government to accumulate immense amounts of treasure beyond the supplies necessary to its legitimate wants. Such a treasure would doubtless be employed, at some time, as it has been in other countries, when opportunity tempted ambition.

To collect it merely for distribution among the States, would seem to be highly impolitic, if not as dangerous as the proposition to retain it in the Treasury. The shortest reflection must satisfy every one that to require the people to pay taxes to the Government merely that they may be paid back again, is sporting with the substantial interests of the country, and no system which produces such a result can be expected to receive the public countenance. Nothing could be gained by it, even if each individual who contributed a portion of the tax could receive back promptly the same portion. But it is apparent that no system of the kind can ever be enforced, which will not absorb a considerable portion of the money, to be distributed in salaries and commissions to the agents employed in the process, and in various losses and depreciations which arise from other causes; and the practical effect of such an attempt must ever be to burden the people with taxes, not for purposes beneficial to them, but to swell the profits of deposite banks, and support a band of useless public officers.

A distribution to the people is impracticable and unjust in other respects. It would be taking one man's property and giving it to another. Such would be the unavoidable result of a rule of equality (and none other is spoken of, or would be likely to be adopted) inasmuch as there is no mode by which the amount of the individual contributions of our citizens to the public revenue can be ascertained. We know that they contribute unequally, and a rule therefore that would distribute to them equally, would be liable to all the objections which apply to the principle of an equal division of property. To make the General Government the instrument of carrying this odious principle into effect, would be at once to destroy the means of its usefulness, and change the character designed for it by the framers of the constitution.

But the more extended and injurious consequences likely to result from a policy which would collect a surplus revenue for the purpose of distributing it, may be forcibly illustrated by an examination of the facts already produced by the present deposite act. This act, although certainly designed to secure the safe keeping of the public revenue, is not entirely free in its tendencies from many of the objections which apply to this principle of distribution. The Government had without necessity, received from the people a large surplus, which instead of being employed as heretofore, and returned to them by means of the public expenditure, was deposited with sundry banks. The banks proceeded to make loans upon the surplus, and thus converted it into banking capital; and in this manner it has tended to multiply bank charters, and has had a great agency in producing a spirit of wild speculation. The possession and use of the property out of which this surplus was created, belong to the people; but the Government has transferred its possession to incorporated banks, whose interest and effort it is to make large profits out of its use. This process need only be stated to show its injustice and bad policy.

And the same observations apply to the influence which is produced by the steps necessary to collect, as well as to distribute such a revenue. About three fifths of all the duties on imports, are paid in the city of New-York, but it is obvious that the means to pay these duties are drawn from every quarter of the union. Every citizen in every state, who purchases and consumes an article which has paid a duty at that port, contributes to the accumulating mass. The surplus collected there must, therefore, be made up of moneys or property withdrawn from other States. Thus the wealth and business of every region from which these surplus funds proceed, must be to some extent injured, while that of the place where the funds are concentrated and are employed in banking, are proportionably extended. But both in making the transfer of the funds which are first necessary to pay the duties and collect the surplus—and in making the re-transfer, which becomes necessary when the time arrives for the distribution of that surplus—there is a considerable period when the funds cannot be brought into use, and it is manifest that besides the loss inevitable from such an operation, its tendency is, to produce fluctuations in the business of the country, which are always productive of speculation, and detrimental to the interests of regular trade. Argument can scarcely be necessary to show that a measure of this nature ought not to receive further legislative encouragement.

By examining the practical operation of the ratio for distribution, adopted in the deposite bill of the last session, we shall discover other features, that appear equally objectionable. Let it be assumed, for the sake of argument, that the surplus moneys to be deposited with the States have been collected, and belong to them, in the ratio of their federal representative population—an assumption founded upon the fact that any deficiencies in our future revenue from imposts and public lands must be made up by direct taxes, collected from the States in that ratio. It is proposed to distribute the surplus, say $30,000,000 not according to the ratio in which it has been collected, and belongs to the people of the States, but in that of their votes in the colleges of Electors of President and Vice-President. The effect of a distribution upon that ratio, is shown by the annexed table, marked A.

By an examination of that table, it will be perceived that, in the distribution of a surplus of $30,000,000, upon that basis, there is a great departure from the principle which regards representation as the true measure of taxation; and it will be found that the tendency of that departure will be to increase whatever inequalities have been supposed to attend the operation of our federal system in respect to its bearings upon the different interests of the Union. In making the basis of representation the basis of taxation, the framers of the constitution intended to equalize the burdens which are necessary to support the government, and the adoption of that ratio, while it accomplished this object, was also the means of adjusting other great topics arising out of the conflicting views respecting the political equality of the various members of the confederacy. Whatever, therefore, disturbs the liberal spirit of the compromises which established a rule of taxation so just and equitable, and which experience has proved to be so well adapted to the genius and habits of our people, should be received with the greatest caution and distrust.

A bare inspection, in the annexed table, of the differences produced by the ratio used in the deposite act, compared with the results of a distribution according to the ratio of direct taxation, must satisfy every unprejudiced mind, that the former ratio contravenes the spirit of the Constitution, and produces a degree of injustice in the operation of the Federal Government which would be fatal to the hope of perpetuating it. By the ratio of direct taxation, for example the State of Delaware, in the collection of $30,000,000 of revenue would pay into the Treasury $188,716: and in a distribution of $30,000,000 she will receive back from the Government, according to the ratio of the deposite bill, the sum of $306,122: and similar results would follow the comparison between the small and the large States throughout the Union; thus realizing to the small States an advantage which would be doubtless as unacceptable to them as a motive for incorporating the principle in any system which would produce it, as it would be inconsistent with the rights and expectations of the large States. It was certainly the intention of that provision of the Constitution which declares that 'all duties, imposts, and excises' shall 'be uniform throughout the United States,' to make the burdens of taxation fall equally upon the people in whatever State of the Union they may reside.

But what would be the value of such an uniform rule if the moneys raised by it could be immediately returned by a different one which will give to the people of some States much more, and to those of others much less, than their fair proportion? Were the Federal Government to exempt, in express terms the imports, products, and manufactures of some portions of the country from all duties, while it imposed heavy ones on others, the injustice could not be greater. It would be easy to show how, by the operation of such a principle, the large States of the Union would not only have to contribute their just share towards the support of the Federal Government, but also have to bear in some degree the taxes necessary to support the Government of their smaller sisters; but it is deemed unnecessary to state the details where the general principle is so obvious.

A system liable to such objections can never be supposed to have been sanctioned by the framers of the constitution, when they conferred on Congress the taxing power: and I feel persuaded that a mature examination of the subject will satisfy every one that there are insurmountable difficulties in the operation of any plan, which can be devised for collecting revenue for the purpose of distributing it. Congress is only authorized to levy taxes 'to pay the debts and provide for the common defence and general welfare of the United States.'

There is no such provision as would authorize Congress to collect together the property of the country, under the name of revenue, for the purpose of dividing it equally or unequally among the States of the people. Indeed, it is not probable that such an idea ever occurred to the States when they adopted the constitution. But, however this may be, the only safe rule for us in interpreting the powers granted to the Federal Government, is to regard the absence of express authority to touch a subject so important and delicate as this, is as equivalent to a prohibition.

Even if our powers were less doubtful in this respect, as the Constitution now stands, there are considerations afforded by recent experience, which would seem to make it our duty to avoid a resort to such a system.

All will admit, that the simplicity and economy of the State Governments, mainly depend on the fact, that money has to be supplied to support them by the same men, or their agents, who vote it away in appropriations. Hence, when there are extravagant and wasteful appropriations, there must be a corresponding increase of taxes; and the people becoming awakened, will necessarily scrutinize the character of measures which thus increase their burdens. By the watchful eye of self-interest, the agents of the people in the State Governments are repressed, and kept within the limits of a just economy. But if the necessity of levying the taxes be taken from those who make the appropriations, and thrown upon a distant and less responsible set of public agents, who have power to approach the people by an indirect and stealthy taxation, there is reason to fear that prodigality will soon supercede those characteristics which have thus far made us look with so much pride and confidence to the State Governments, as the main strap of our Union and liberties. The State Legislatures, instead of studying to restrict their State expenditures to the smallest possible sum, will claim credit for their profusion, and harrass the General Government for increased supplies. Practically, there would soon be but one taxing power, and that vested in a body of men far removed from the people, in which the farming and mechanic interests would scarcely be represented. The States would gradually lose their purity as well as their independence; they would not dare to murmur at the proceedings of the General Government, lest they should lose their supplies; all would be merged in a practical consolidation, cemented by wide-spread corruption, which could only be eradicated, by one of those bloody revolutions which occasionally overthrow the despotic systems of the old world.

In all the other aspects in which I have been able to look at the effect of such a principle of distribution upon the best interests of the country, I can see nothing to compensate for the disadvantages to which I have adverted. If we consider the protective duties, which are, in a great degree, the source of the surplus revenue, beneficial to one section of the Union, and prejudicial to another, there is no corrective for the evil in such a plan of distribution. On the contrary, there is reason to fear that all the complaints which have sprung from this cause, would be aggravated. Every one must be sensible that a distribution of the surplus, must beget a disposition to cherish the means which create it; and any system, therefore, into which it enters, must have a powerful tendency to increase, rather than diminish the tariff. If it even admitted that the advantages of such a system could be made equal to all the sections of the Union, the reasons already so urgently calling for a reduction of the revenue, would, nevertheless, lose none of their force; for it will always be improbable that an intelligent and virtuous community can consent to raise a surplus for the mere purpose of dividing it, diminished as it must inevitably be by the expenses of the various machinery necessary to the process.

The safest and simplest mode of obviating all the difficulties which have been mentioned, is to collect only revenue enough to meet the wants of the Government, and let the people keep the balance of the property in their own hands, to be used for their own profit. Each State will then support its own Government, and contribute its due share towards the support of the General Government. There would be no surplus to cramp and lessen the resources of individual wealth and enterprise, and the banks would be left to their ordinary means. Whatever agitations and fluctuations might arise from our unfortunate paper system, they never could be attributed, justly or unjustly, to the action of the Federal Government. There would be some guaranty that the spirit of wild speculation, which seeks to convert the surplus revenue into banking capital, would be effectually checked, and that the scenes of demoralization, which are now so prevalent through the land, would disappear.

Without desiring to conceal that the experience and observation of the last two years, have operated a partial change in my views upon this interesting subject, it is nevertheless regretted that the suggestions made by me in my annual messages of 1829 and 1830, have been greatly misunderstood. At that time, the great struggle was begun against that latitudinarian construction of the Constitution, which authorizes the unlimited appropriation of the revenues of the Union to internal improvements within the States, tending to invest in the hands, and place under the control, of the General Government, all the principal roads and canals of the country, in violation of state rights, and in derogation of state authority. At the same time, the condition of the manufacturing interest was such as to create an apprehension that the duties on imports could not, without extensive mischief, be reduced in season to prevent the accumulation of a considerable surplus, after the payment of the national debt. In view of the dangers of such a surplus, and in preference to its application to internal improvements, in derogation of the rights and powers of the States, the suggestion of an amendmeut of the constitution to authorize its distribution was made. It was an alternative for what were deemed greater evils—a temporary resort to relieve an over-burdened treasury until the government could, without a sudden and destructive revulsion in the business of the country, gradually return to the just principle of raising no more revenue from the people, in taxes than is necessary for its economical support. Even that alternative was not spoken of but in connection with an amendment of the constitution. No temporary inconvenience can justify the exercise of a prohibited power, or a power not granted by that instrument; and it was from a conviction that the power to distribute even a temporary surplus of revenue is of that character, that it was suggested only in connection with an appeal to the source of all legal power in the General Government, the States which have established it. No such appeal has been taken, and in my opinion a distribution of the surplus revenue by Congress, either to the states or the people, is to be considered as among the prohibitions of the Constitution. As already intimated, my views have undergone a change, so far as to be convinced that no alteration of the Constitution in this respect is wise or expedient. The influence of an accumulating surplus upon the legislation of the General Government and the States, its effects upon the credit system of the country, producing dangerous extensions and ruinous contractions, fluctuations in the price of property, rash speculations, idleness, extravagance, and a deterioration of morals, have taught us the important lesson, that any transient mischief which may attend the reduction of our revenue to the wants of our Government, is to be borne in preference to an overflowing Treasury.

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